

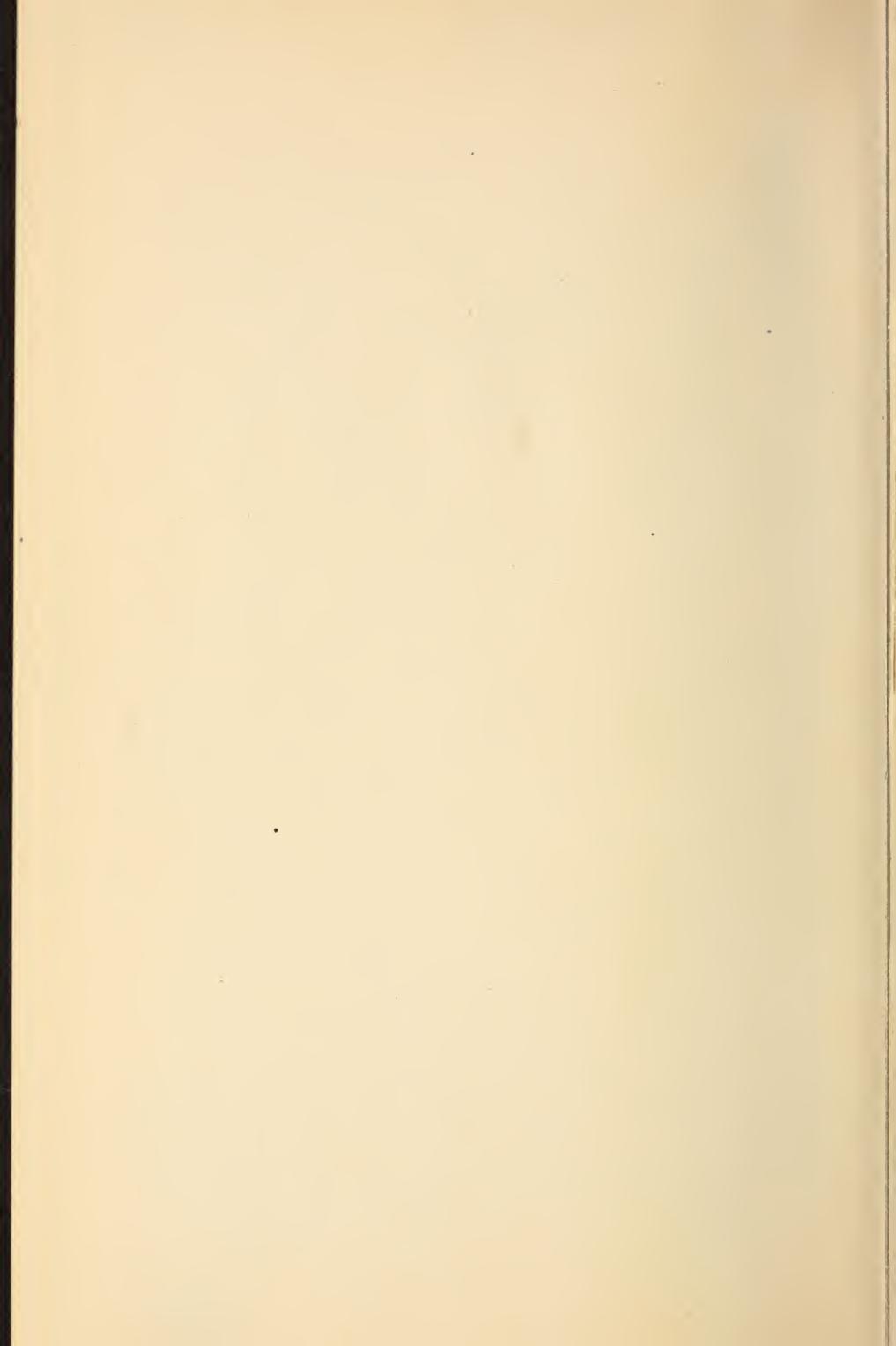
“Only One Right Way”

LIBRARY OF CONGRESS.

BX 8359  
Chap. .... Copyright No. ....  
Shelf: REKS

UNITED STATES OF AMERICA.









RELIGIOUS EXPERIENCE

—OF—

George Dunkle,

AND WHAT HE TAUGHT.

WITH TESTIMONIES FROM THOSE WHO HAVE BEEN  
BENEFITED THEREBY.

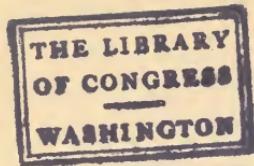
—BY—

CARRIE E. KIRKHAM.



PUBLISHED BY THE AUTHOR,  
CANANDAIGUA, N. Y.  
1894.

—



BX8359  
. II 8 K5

---

Entered according to Act of Congress, in the year 1894, by  
CARRIE E. KIRKHAM,  
In the Office of the Librarian of Congress at Washington.

---

## PREFACE.

I give this work to the public, offering no apology only that I feel it a God-given duty to do so. Feeling unqualified for the task, my sufficiency has been of God. Claiming no literary merit, I have, in as simple a manner as possible, written facts relative to all the persons mentioned therein. Had I the ability or disposition to follow the example of those who write to display talents, by a multiplicity of words or events, I might have easily doubled the size of this book; but heeding the command, "Let your words be few," I have endeavored to give a clear explanation of the doctrines taught, and the experiences resulting therefrom, with a truthful record of the persecutions that followed. With two exceptions, I have intentionally used false initials of the names of those whose doings, good or evil, are here given; and I call upon Him whose eye pierces the deep recesses of every heart to witness to the purity of motive which prompted its publicity and the correctness of statement herein contained, leaving the result to the judgment scene, when it will be known by all "Who served God, and who served Him not."

THE AUTHOR.



# CONTENTS.

---

## CHAPTER I.

PAGE

Birth of Mr. Dunkle—Moved to Hopewell—Marriage—Early Conversion—Desire to know God—Reclaimed—Joined the Methodist Episcopal Church—Suffering of Mind—The Lodge—Slavery—Wesleyan Methodist Church Organized—Church Built at Hopewell—Holiness Sought and Received—Leadings of the Lord to Visit Neighbors—The Scriptures Seen in a New Light—Prosperity of the Work of the Lord—Covenant Made with God—Witnessed against False Teaching at Camp-meeting—Third State of Grace Realized—Opposition of Preachers—Special Anointing for Work—Sermons Reviewed and Compared with the Word—Great Bone of Contention—“A Good Man but Full of Error.”.....

1

## CHAPTER II.

The Author Joined the Methodist Episcopal Church—Intense Desire to be Saved—Confession to her Sister—Conversion at Camp-meeting—Met for the First Time Mr. Dunkle and the “Father”—Joined the Wesleyan Methodist Church—Death of Brother in-law—Attended Quarterly Meeting at Hopewell—A new Life Lived—Confidence Lost in Churches—Holiness Professed—An Opposer of Mr. Dunkle—Led through Business to Hopewell—Prayer Meetings Held at the Home of Mr. Dunkle—Attended Camp-meeting at Bloods—Many Helped by Mr. Dunkle at this Meeting—Opposition from the “Father” and Others—Intense Suffering of the Author During Camp-meeting—Returned Home Clinging to a False Hope—Persecution against Mr. Dunkle Increased—The Profession of Holiness Abandoned by the Author—The Question, “God or the World,” Debated—The Decision Made—Looking for Help—Led to the Bible—Received the Holy Ghost—Truths Taught by the Holy Ghost—

The Words "Everywhere This Sect is Spoken Against" Impressed upon her Mind—Led to See in Mr. Dunkle a Chosen Vessel of the Lord—Resolved to be True to her Convictions—False Doctrine Refuted by Mr. Dunkle—Led to Attend Meeting at Mr. Dunkle's—Restoration Found—Beginning of Persecution—Witness Lost Through Disobedience—Restored to God's Favor—God's Law Rejected by a Friend—A Letter from a Former Pastor—Testimonies Weighed—How Mr. Dunkle Regarded Modern Religious Songs.....	17
<b>CHAPTER III.</b>	
Mr. Dunkle's Belief Regarding the Infallibility of any Mortal Being—His Conversation with the "Father"—Judas among the Disciples—Advanced Light Received by the Author—Decision Made between God and Baal—Holiness Received—Testimony of a Pastor—The Author Returned Home in an Adjoining County—Attended the Meetings of the Church—A Business Man Received Witness of Acceptance—Led in Prayer—A Number Converted and Restored—Accused of "Heresy"—Returned to the Neighborhood of the Meetings—The Case of Mr. and Mrs. B.—The Influence of Mrs. C. upon the Author—Light Came through the Truth,.....	59
<b>CHAPTER IV.</b>	
The Call of Duty—Convicted for an Advanced State—Encouragement from Mr. Dunkle—A "Deeper Work of Grace Experienced"—Strength Received from the Instruction of Mr. Dunkle—The Protecting Care of God—Mr. Dunkle Led to See the True Character of an Evil Man—The Case of Mrs. F—Words of Mr. Dunkle on Marriage—The Author Established in All the Grace Received.....	75
<b>CHAPTER V.</b>	
A Lady Who Came like Nicodemus—The Word Held up as a Glass—A Third State of Grace Taught by Mr. Dunkle—Experience of the Converted Catholic Girl—A Fresh Committal Made to God by the Author—The Gulf between the World and Her Made Wider—The Ordeal of Martyrdom—Leadings of God Related—Words of Mr. Dunkle—The Sacrifice Made—Went to Mr. C. as seamstress—Third State of Grace as Defined by Job, Isaiah, and Peter—The Arm of the Lord Revealed—A Neglect of Duty—The Neglect Confessed—A Witness to the Experience of a Third State of Grace.....	86

## CHAPTER VI.

The Author Led into Truths—Scriptural Economy Learned—Care Left Where it Belonged—“All things” Received for Christ’s Sake—A German Catholic Woman—The Sheepfold Found by Mr. A.—He Became an Enemy—Mrs. A.—Deep Experience of her Daughter—Mr. Dunkle Gave Instructions in the Western Part of the State—The Cross Refused—Miss J. Received Instruction Regarding the Third State—The Change Realized—Mr. Dunkle’s Words on “Diligence in Business”—Words on Consecration—Solomon’s Temple—The Doctrine of Progression—The Truth Given, “Zion is a City Compact Together, Whither the Tribes Go up into the Testimonies of the Lord.”..... 107

## CHAPTER VII.

Mr. Dunkle unconscious several hours—“Never in Better Health and Perfectly Happy”—Delivered from the Burden for Miss C.—His Words on Depending on God Alone—The Cry of Opposers—His Answers to a Preacher—Evil Reports—The Lord’s Supper and Baptism—Teachings on the Gift of Healing—A Trying Ordeal with a Neighbor—Third State of Grace Lost by a Minister—False Teaching of Dr. and Mrs. Palmer—Separation Taught—A Trying Duty..... 138

## CHAPTER VIII.

The Author Worked in a Universalist Family—Confused by Their Doctrine—Restored to Love and Power—What Mr. Dunkle Said of This Sect—The Beast and its Mark—Unscriptural Dress, Manners, and Influence of Women—The Author Established in the Truth—The Way Opened to Leave the Universalist Family—Surrounded by Trying Circumstances—Health Failed—Went to Live in a Small Family—Accepted Invitation to Live with Mr. and Mrs. Dunkle—Mr. Dunkle Received Light on the Doctrine of the Trinity—His Words in Speaking of God’s Attributes—The Reasons He Gave Why so Few Obey God..... 154

## CHAPTER IX.

Great Inward Suffering of the Author—United to the Savior—Without Choice or Preference in Life—The History of a Lady Who Went Through Deep Waters but Kept the Faith—Testimony of Mr. Dunkle Regarding Unlawful Appetites, Habits, and Practices—Truth Re-

jected by Mrs. C.—Case of Mrs. L.—Threat of Mrs. C.. 167

### CHAPTER X.

Mr. O. Converted—Mr. Dunkle's Advice on Parental Authority—Insincerity of Mrs. O.—The Author Prayed, "Dear Lord, Do with Me as Seemeth Thee Good"—Mrs. O. Executed her Threat—The Author Summoned to Appear before a Justice—Charged with "Assault with a Dangerous Weapon"—Proceedings Dropped—Reports in the Papers—Dead to All but God—Mrs. C. Carried Out her Threat to Miss. J. and the Author—False Reports. .... 180

### CHAPTER XI.

Miss J. Cited to Appear before the Justice—The Author Summoned to Appear—The Case Fell for Want of Evidence—Mr. D.'s Words on Marks of Discipleship—Satan—Human Nature or God's Word not Changed—Another Evil Attempt Made by Mrs. O.—The End of Mrs. C. and Mrs. L.—Respite from Outward Afflictions—Mrs. Dunkle Led into Great and Wonderful Truths—Those Who Heard and Believed Rejoiced in the Same. 194

### CHAPTER XII.

Conversion of Mrs. Dunkle—The Church her Idol—A Model Woman—Heard from Mrs. C. Scandalous Reports—Committed Herself to the Doctrine—Forty Years Lost—Vision of Mr. Dunkle—Restored to her First Love—Followed her Husband as he Followed Christ—Her Testimony to the World—Mr. Dunkle's Views on "Grades in Heaven"—Woman's Rights—His Words Regarding Spiritual Leaders. .... 204

### CHAPTER XIII.

Conversion and Death of Mr. P.—Mr. Dunkle Inspired to Pray for a Woman—An Older Brother—Prayer Answered—Miss J. and her Family—Experience of Mr. V. Converted—Confessed Christ—Enjoyment Gone—Joined the Church—Moved to Ontario County—A Member of the Church Without True Religion—Appointed Steward—Married—Expectations Disappointed—Death Entered Family—On the Verge of Despair—Talked with a Stranger, Mr. A.—Visited Mr. Dunkle—New Aspirations After God—Confession—Joy and Satisfaction Restored—Sentiments Advocated—Withdrew Publicly

from the Church—Advanced in Knowledge—Persecution and Reproach Received—Education of Children—Third State of Grace—Salvation to the Uttermost by Faith and Obedience.....	216
---	-----

## CHAPTER XIV.

Mr. Dunkle's Words to a Calvinist—God's Word Rejected—Mr. Dunkle Impressed to Talk with a Lady—The First Three Points of Christian Experience Explained—Truths Admitted but not the Points—“A Marked Soul for Awful Delusions”—Experience of a Sister who Received the Third Change.....	239
--	-----

## CHAPTER XV.

Testimony of the Author Relating to her Present Condition and Prospects—Death would be Welcomed as the Gate to Endless Joys—Pity for Those who Tried to do her Harm—Mr. Dunkle Admonished of the Approach of Death—Rejoiced at the Prospect of Death—Temporal Affairs Regulated—Unusual Manifestations of Grace—Crowning Grace of his Experience Realized—Words to Mrs. Dunkle—Talked with the Doctor of his Faith—Decision of the Doctor—Minor Details of Business Arranged—Sent for Friends of the Lord—Words to Mr. V.—Mourning Turned into Joy—A Scene Words Cannot Describe—Extracts from his Last Words—The End Near—The Last Sign of Consciousness—His Arrangements Carried Out—Concluding Words of the Author,.....	245
---	-----



# RELIGIOUS EXPERIENCE OF GEORGE DUNKLE.

---

## CHAPTER I.

GEORGE DUNKLE was born in Pennsylvania, Dec. 12, 1808; moved to Hopewell, Ontario Co. N. Y., in early manhood, and at the age of twenty-four years married the eldest daughter of the Rev. Gideon Draper. Previous to his marriage he had been a miller by trade, but wishing to lead a more quiet life he settled on a farm in Hopewell, and remained in the same vicinity until his death, March 2, 1886. When little more than nine years of age he was converted. The circumstances leading to that change were as follows: Near his home lived a boy who was very profane, and who seemed to delight in nothing so much as teaching others to blaspheme.

Mr. D.'s mother had expressly commanded him to avoid the company of this boy. But one day when she was from home, he came by and asked George to go fishing with him. At first he refused, remembering his mother's command, but was finally persuaded to go.

When well out of sight the boy began using terrible oaths, trying at first to get George to repeat them, and finally daring him to do so, calling him a coward because he would not. This had the desired effect.

He repeated the oath, but instantly conviction seized him. He thought of his awful sins, first in disobeying his mother's commands, and now in taking the name of the Lord in vain. He ran home, went immediately to his room and to bed, though it was not yet dark. The fear of God, and the guilt he felt for his sins, caused him such anguish of mind that he covered his face with the bedclothes and wept in silence, not daring to stir.

This continued until nearly midnight, when he thought he heard some one open the door, walk close to the bed and say: "Thy sins, which are many, are all forgiven thee." He quickly uncovered his head but could see no one, and wondered what it meant. He knew he heard the latch, the footsteps, the voice. His fear, his anguish, his guilt were all gone, and he was very happy; such a load gone, and a joy he had never felt before. The next day everything was changed; even the family, who were not professing Christians, saw the change and wondered what had happened to the child. He said nothing to any one of what he had heard or felt, but the joy remained with him for some time, and then gradually died away.

Through his youth and early manhood the remembrance of this experience was often before him, and had a restraining influence on his life, keeping him from many of the vices his associates were led into. He always attended religious meetings, joined in the singing, revered the profession of Christianity, respected those who worshiped God, and was strictly moral and upright in his life, but made no profession of religion.

One day two ladies were visiting at his mother's. As he was passing through the room he heard them talking of the decrees of God, which predestinated some to be lost and others to be saved, do what they may; and one remarked : "There are no doubt thousands of infants in hell." He stopped and said : "Ladies, if infants who know not to do good or evil, are in hell, what hope is there for you or I ? Your abominable doctrine is an imposition on the Almighty." They could not reply, and he passed on.

He had married a lady of decided Methodist views, who wished to attend all the church meetings, and he now began to think much of God, man's responsibility, and death; and often while resting on the plow he would say: "Is this all of life, to begin labor as soon as strength will permit, continue until old age comes on and strength fails, and then die? What is

life for? What God's object in man's creation, and what preparation does one need to be ready for death?" Such thoughts as these soon began to create a desire for a knowledge of God by an experience, and he began to seek the Lord.

The winter after his marriage a protracted meeting was held in the neighboring town of Orleans. He attended from its very commencement to its close. As was common in such meetings, all who wished to seek the Lord were invited forward to the anxious seat to be prayed for. He went on the first invitation, and continued going night after night, an earnest but quiet seeker. But all seemingly to no purpose; his burden grew heavier, his feeling more intense. At last even his honesty of purpose was doubted by many, and insinuations spread abroad to that effect. Though well aware of these things, he continued seeking, feeling that it was life or death, heaven or hell with him, though he could not understand why the heavens were brass, that he could get no answer to his prayers that went up day and night to God. One night on his way home from the meeting, when disheartened and almost ready to give it all up, he turned to his wife and said: "Mary, I will tell you something I never told any one," and he related his experience when a child. He had scarcely finished when the blessing of

God came upon him, and he shouted praise to the Lord. How true the scripture, "My people are destroyed for lack of knowledge." Had he ever been taught the plan of salvation, which requires a faithful acknowledgment of all God's grace in the heart, many years of suffering and loss would have been avoided.

I can but exclaim, Where were the faithful teachers of the Lord that he had never heard of the necessity, of not only believing with the heart, but also of confessing with the mouth unto salvation?

The next night, after hearing his testimony, all rejoiced with him, and even the minister claimed him as one of his converts.

He was now urged to join the church; for some reason he did not understand, he felt very reluctant to comply; yet supposing it to be the right way, after much persuasion he consented to give them his name. Immediately there came upon him a horrible influence which caused him great suffering of mind for many days. In after years, when he had light to see the moral condition of that church, he understood God never intended him to connect himself with any religious body.

He was a faithful attendant of all the church meetings in the village of Canandaigua, even the weekly prayer-meeting; though sometimes after driving three miles to that means of grace

he would meet the minister going down street to the lodge, which could not fail to weaken his confidence in the body he was joined with, especially when he soon learned that it was no uncommon thing for many of the preachers to do the same: their lodge obligation paramount to meeting with the two or three for prayer.

Soon the question of slavery, which shook both Church and State, came to be one of vital importance. Ever a friend of human equality, Mr. D. contended with other reformers against the complicity of the Methodist Episcopal church with slaveholders and abettors. Party feeling ran so high that if a minister dared to raise his voice in favor of the freedom of the slave, part of the church would leave the house, and the preacher was persecuted, if not wholly ostracised by his brethren.

The leading men in the body were, if not open advocates of slavery, secretly in its favor, or at least compromising in their attitude toward the question. Finally, when those who could tolerate the vice no longer broke away from the old church and organized the Wesleyan Methodist church, George Dunkle was found among them, ready to sacrifice time, talent and money for the cause.

A society was formed at Hopewell Center, a house built for worship, and he, with his wife, were among the first to enroll their names.

The little church prospered for a time, and had the leaders, who came to feed the flock from time to time, been not only reformers, but reformed men, who would speak only as moved upon by the Holy Ghost, there might truly have been in that place a church of God's own planting. As time passed on Mr. D. became convinced, from the feelings of his own heart and what he knew of Scripture, that there was more in the gospel than he had ever felt or known, and his mind became very much exercised about it; so much in truth seemed dark and mysterious and yet imperative.

He had heard a great deal of preaching about holiness, had heard the profession of it; indeed, many of the little church claimed it, but all this did not shed a ray of light on his way.

One Sunday, on his way home from church, a voice spoke to him: "Take a leap beyond anything you have ever heard." He obeyed the voice, went to the Bible alone, for himself, there saw his privilege to advance in grace, and took his case to the Lord, who sees the deep of every heart. For months he sought, like the woman to the unjust judge, resolved never to give up the struggle until victory should come. One morning, before arising, he exclaimed aloud: "I've got it! I've got it!" "What have you got?" said his wife. "I've got it! I've got it!" said he.

He told her at last he had found what he had been seeking for. While attending to chores that morning he felt the Spirit lead him to go to the next house, tell them what God had done for his soul and pray with them; and they confessed he had the power of the Holy Ghost. At this house lived a gray-haired father in the church, a preacher also, who had professed holiness for many years. What was Mr. D.'s astonishment to find, instead of fellowship, as he had anticipated, (according to the Scriptures, "If ye walk in the light as he is in the light, ye have fellowship one with the other,") a perfect separation. He had not learned to try the Spirits very perfectly yet, but he pondered these things in his heart like Mary. The sequel will show that this man was wicked at heart, though professing to be free from all sin, and became a very bitter opposer.

Now the Scriptures were seen in a new light: where he had seen men as trees walking, he now saw clearly.

Taking the Bible as the only standard of right, the Holy Ghost as the interpreter, he saw the true condition of his surroundings. He failed not to speak the plain truth as it was revealed to him, "Showing my people their transgressions and the house of Jacob their sins." The effect of this plain dealing was soon felt; many were convicted, and the work

of the Lord began to prosper. Sinners were converted. Church members were restored to their first love, and many were led to a higher state of grace. The sound of this went abroad, and strangers coming in were convicted, and in answer to prayer obtained saving grace. Several ladies from the village of Canandaigua came, believed and were saved; one continued in the faith and died a few years later leaving behind this testimony, "I have found the only right way." Another adhered for several years and advanced in grace, but at length was overcome by the opposite influence, became very untruthful, and went back to the old church. All the others were like the seed which fell on stony ground: with joy received the Word, but when persecution came withered away and went with the many who take the world in one hand and religion in the other. All this prosperity was a source of discomfiture to the preachers, who could not shut their eyes to the power from whence all this awakening came, as often when he spoke or prayed many would fall to the floor calling for mercy. At one time he was made unspeakably happy, and while under that influence, God said to him: "Will you obey me in all things?" He answered, "I will, Lord, at the expense of life itself." This covenant, which was ratified in heaven, he kept through life, fearlessly stand-

ing for principle, though every man's hand was against him, and many times he was alone, like "A sparrow upon the house-top."

Near by a camp-meeting was in progress, which he attended. The first sermon was by a man who said he felt led to preach on the subject of holiness, a subject which he confessed he knew nothing of by experience, taking as a text, "Follow peace with all men and holiness without which no man can see the Lord." At the close of the sermon the opportunity was given for testimony. Mr. D. saw the awful presumption of a man trying to explain to others what he had no knowledge of, and felt that God required him to be a witness against such a teacher.

He hesitated a moment, well knowing what the result would be, but his covenant came to mind and he arose to his feet; truly he was given a mouth and wisdom his adversaries could not gainsay or resist.

He said : "God does not send men to preach until they are qualified by the Holy Ghost, as the Scripture saith : 'He that laboreth must be first partaker of the fruit.' What right, then, has any man to preach holiness who has not realized it ? He can only preach the commandments of men, which is but vain worship," and closed his remarks by calling such teachers "false prophets," of which he warned all to "beware."

This testimony threw consternation in the ranks, and there were many of the preachers present who wished to dismiss the meeting immediately.

The "Father," of whom I spoke before, came to Mr. D. in haste, saying: "What do you mean? What are we going to do?" Mr. D. replied, quietly: "I am going to serve the Lord." The meeting was continued, and in Mr. D.'s tent daily and nightly prayer-meetings were held and many were saved. At this time he realized a third state of grace, though such a thing he had never heard of. It was like a death to sin, and he likened his feelings to the dying out of the candle wick after the light is blown out. I shall have occasion to speak much of this hereafter. The fight with the powers of darkness began in earnest now. The preachers were, to a man, against him; but he had placed himself on the side of truth, and was firmly supported by it. The "Father" was chief in the persecution that followed, often insinuating that "Mr. D. was a little insane;" this had its weight coming from such a source, and no doubt turned many out of the way.

The general cry was, "You are not my judge;" and "Such a lack of charity;" yet wherever he moved souls were awakened to a sense of their condition, and as soon as they

realized saving grace they were in fellowship with Mr. D.; and when they lost it they were in fellowship with his opposers; strange if he was not owned of God !

At a prayer-meeting one night God's manifestations were very unusual; and what he realized he would never name, but others saw it was a special anointing for his work, and he was truly after that a "teacher sent from God;" and whenever he heard the truth perverted or misapplied he was ready for its defense. This gave the greatest offense, as ministers by their profession and ordination feel capable of instructing those to whom they are sent; and to be condemned as "false teachers" by one whom they came to teach, was too much to be borne; and they were glad to take a new charge at the end of the year.

It was customary to have class-meeting after the Sabbath service, and it was there the sermon would be reviewed and compared with the Scriptures; and if it could not bear the test it was pronounced "false." He claimed the God-given right to do this, though admitting it to be contrary to general usage, because "All who walk in the light are called to be witnesses; and none are true witnesses who will hear the truth publicly wrested and not stand in its defense." Second, "Because all who hear false doctrine, and are led by it, will be led

wrong, and so be lost; and all who are silent when they hear the wrong, are like the watchman who, seeing the sword coming, fails to warn the wicked; and the blood of all who perish in consequence will be found in the watchman's garments." This was his reason for taking such a strange course, simply to clear his own skirts of the blood of souls, and retain God's favor.

One man preached from the text, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning?" and applied it to sinners, exhorting them to repent lest they be sent to these "everlasting burnings." When the time for testimony came Mr. D. said: "We have heard false doctrine to-day. God is not addressing sinners here, as the next verse, which answers the question, will show, 'He that walketh righteously and speaketh uprightly,' etc.; then follows the protection of those who are able, by being made free from sin, to dwell with God, who is a consuming fire."

Another time an old man preached on holiness, and said he once enjoyed it, giving a good testimony of its cleansing power, but continued: "I have lost it, and am now living in a state of justification." Mr. D. said: "Those who believe that doctrine will be lost; one can not fall from *any* state without disobey-

dience, which brings condemnation; and one who is not living in the enjoyment of all he has ever known, has no more of the favor of God than a sinner, who never knew anything of saving grace. This doctrine," he continued, "is the main reason of the state of the church; almost the entire membership admit they do not enjoy what they once had, but yet they love God, have his blessing, and expect to go to heaven, and often say they would not give up their hope for worlds." He denounced the doctrine in the strongest terms as of Satan, to delude souls; and more strongly did he denounce any man who would set himself up as a teacher, who had only such blindness to give the people.

Still another spoke of the simplicity and power of the early Methodists, closing with the remark that "the world was growing better and better, and would finally all be converted to Christ." Mr. D. refuted it by quoting Christ's own saying: "Verily when I come shall I find faith on the earth;" and "As it was in the days of Noah so shall it be in the day when the Son of Man shall come." But the great bone of contention came when a man preached from the 7th of Romans, and applied the "body of this death," under which Paul groaned, to the burden sinners feel when convicted.

Mr. D. contended that a sinner did not "Delight in the law of God after the inward man," and that the chapter was a figurative description of a man justified before God, who sees the nature he was born with, its bondage and depravity, who desires to be made free from it; he also sees that the law could not affect this; hence the necessity of the atonement, which calls for thanks that this freedom could be obtained through "Christ Jesus our Lord." That the 8th of Romans was the testimony of this man who had been made free from the carnal mind; that this, and this only, is holiness, without which no man could see the Lord.

The standard writers of the church, and the leaders, almost to a man, were against him; and many were the sermons preached from this chapter, either to convince or oppose, which were met with the same scriptural arguments; and so the war continued for several years.

Nearly every Sunday there would be a battle between truth and error. Some would be convinced and convicted, while others would be more and more bitter in their opposition. Almost every Monday morning that "Father" and his wife, who was fully joined with him in the opposition, would ride around the charge, calling on those who were not fully won over, and their theme always was of "The awful work carried on by Mr. D." "He would de-

stroy the church." "He lacked charity." "He set himself up as a judge." "He had such a harsh spirit." "He was destroying the lambs." "He was a good man but full of error," and much more of the same sort, not even regarding the truth in his accusations.

Many who were friendly to Mr. D. would bring the reports to him, and his only reply was, "Well, let you and I serve the Lord."

## CHAPTER II.

This brings this history to the time I first saw Mr. D. The foregoing is written as related to me by Mr. and Mrs. D., and others who stood by him during these stormy years; some indeed for advantage, others, let us hope, in truth.

As so much of my own experience was obtained by believing what Mr. D. taught, I feel it duty to stand in defense and confirmation of the gospel by recording it in this work. I had been brought up in the doctrines of the Methodist Episcopal church, joined it by invitation at the age of eleven, and was an acceptable member for many years, but had never been converted. I became conscious of this as I grew old enough to think for myself. I had heard of a change of heart, and day after day I would revolve these things in my mind. "A change of heart! I know nothing of it: my heart, my feelings, my mind, are all as they ever have been. I fear to die; I know I have sinned; I have no knowledge of forgiveness. I have heard many say they knew when God forgave them. I do not. Then was not all my

profession false? Was I not dishonest by appearing to the world as a Christian when I knew I was unchanged?"

At times I suffered greatly in mind because of these things, and finally I concluded to confess it in my class-meeting. I did so, but neither the preacher nor leader made any reply. After the meeting one brother grasped my hand warmly and exhorted me to never rest until I was satisfied.

One sister in whom I had great confidence, as she professed holiness, said she was very sorry I had made a public confession because of the influence on the unconverted, adding that my life was very exemplary. This greatly disheartened me, and I resolved never to mention it again. Sometimes I took part in the social meetings because urged to do so, but never by prayer or testimony did I claim to be a Christian, but would express my good desires. I was very unhappy for six years. The fear of hell and the certainty of death were ever before me, so that I took no pleasure in amusements or society. I tried to seek the Lord in secret, but knew not how to find him. I was always glad when I heard anything in church that I thought would aid me, but all was of no avail.

An older sister had married a man who became a Wesleyan preacher; my business called me to their neighborhood, and I boarded with

them for a year. He was always talking on religious topics and Bible truths. I used to think much of these truths, believing I would be judged by them, and knowing I was not prepared for the event, I began to pray more earnestly, morning, evening, and at noon-day, as I read in the Scriptures. O! how intense became my desire to be saved. I used often to think, "Christ has died to save me. God has invited me to come to him, and must I be lost? My sins are great, is there no way to find forgiveness? No one knew my state of mind, as I was now always active in meeting. At last I began to think there must be something God required me to do, some cross to bear, or he would hear my prayer. After a time I felt it duty to make a confession to my sister, whom I very much loved, and her husband, of an act by which I had deceived them; it was a great cross, as I esteemed highly their love for me, and truly thought my confession would forever destroy their confidence in me. But I was determined to do all I knew would please the Lord, so I waited a favorable opportunity, humbly acknowledged my wrong, and also told them my state. They were much astonished, but entreated me never to cease the effort until I found what I desired. This was one step gained; and I continued to pray more and more earnestly. In the autumn a camp-meeting was

to be held at Blood's Corners, Steuben county, N. Y. We all went, and I was converted, so that I knew I was saved. I did not fear death; I knew for myself I was changed. Mr D. was at this meeting. My brother-in-law had met him before, and as they believed alike on the seventh of Romans, and many other disputed points, they were often together. I was introduced to him and heard him speak once, and thought him a man of very deep experience. I also met, for the first time, that "Father" whom I supposed to be a "Father in Israel." The Wesleyan people became very dear to me now, and I left the Methodist Episcopal church and joined them, truly believing I had found among all the denominations the *true* church of Christ, and that their ministers were anointed to preach the gospel. In less than two years my brother-in-law died, and my sister came to live with our parents. One day she received a letter from that "Father," inviting us to come to Hopewell to attend a quarterly meeting. As we lived far from any Wesleyans we were delighted to go. The "Father" met us at the depot, and took us to his house. Very soon the conversation turned on the religious state of the place. "What a strong, prosperous church was once here, and now it was almost destroyed by the awful doctrines held by Mr. D.; he had such an uncharitable spirit, would so harshly

condemn every one who did not come up to his standard," etc. I was much surprised at this, as I had believed it wrong to speak unkindly of any man, and more so in his absence; but having such confidence in the "Father," I waived my views, and as he referred so often to "the doctrines," I finally asked what doctrines he held that was the cause of so much evil. He replied: "Why, he believes he can read hearts! and that he is infallible!" I had not a doubt of the truthfulness of all this, and it made so deep an impression on my mind that I could not conceive of a more deplorable state than such views would bring about. My prejudice carried me so far that I could not believe in *any* good from such a source; and no matter what the testimony was, I could see nothing but the awful doctrine of which I had heard. Almost the entire conversation was of the same nature during our stay. Once I inquired if Mr. D. had been scripturally labored with to recover him from his errors. He replied: "Yes, I have labored, year in and year out; I have been time after time to his house and entreated earnestly with tears, but he is too set in his way to be influenced by any one." Mr. D. was at the meeting, and all he said seemed to me to mean, "I am infallible;" "I can read your heart."

I returned home, and for four years my reli-

gious associations were mostly among the Methodist Episcopal people. I thought there were some holy persons in that body, though as a whole I believed it to be a fallen church. Yet, I tried to be benefited by its teachings, and aided by my means, my labor, and my influence its efforts to do good.

For several months after my conversion I retained the witness of my acceptance with God, was filled with joy and peace, and lived, indeed, a new life. I loved nothing so well as reading the Scriptures, and prayer, in which I talked with God and he heard and answered me. But my enjoyment gradually waned, and was finally all gone. I could not see the cause of this, but upon inquiry, found it the universal experience of all with whom I was surrounded. At times this state of mind was almost unendurable; the fear of being lost again returned, and the aching void within caused me great suffering. I was very attentive to all the means of grace, and eagerly sought in every sermon for relief from my burden, but without avail. I visited persons of renowned piety, and found upon close inquiry their experience was the same, and that they believed the joys of justification must die out. My great regard for the ministry often led me to them for light on my state, supposing them to be the true teachers of the way of salvation. I invariably received one of the

following replies: "You cannot have dying grace until you come to die," (which I now see was designed to quiet my fear of death). "It is all temptation," (which if believed would drown all conviction); or, "Go to work for Jesus," (which I had no courage to do, as I believed myself to be unsaved). During these years I had seen enough of the Wesleyans to be convinced that there was no spiritual difference between them and the old church, and also that among the leaders of both there were uncharitable accusations, evil insinuations, back-bitings, bitter envyings, a strife who should be greatest, a desire to receive honor from men, and some in high standing were even lacking in morality.

At first I would not look at these things, and kept hoping to see differently, for I had believed truly they were God's teachers, and lost confidence only as compelled by well authenticated facts.

There were some who were more blameless in their lives, and yet they fellowshiped those whom they knew were not so, laboring together with them for the salvation of souls! My confidence grew less as I saw less of truth to found it on. As the years passed on I became more and more dissatisfied with myself, and more and more dissatisfied with the religious influence surrounding me.

At different times I heard much of the doctrine of holiness, and as I saw it was such an imperative command of God, I thought *that* might be my trouble; and though I had not the least idea what it implied, nor could I see anything definite in the teaching, yet I turned my attention in that direction and began to seek it. I read Mrs. Palmer, J. A. Wood, Pomeroy, Inskip, and a host of others, and the summing up of it all was: "Give yourself to the Lord, and believe he sanctifies you." I heeded it all, but it did not change me. I was urged to profess it, which I did; but I was the same burdened soul, though I dared to say but little about it. After professing such a high state of grace, I would often find myself praying for what I claimed to have, and in testimony desired,—to become holy. This inconsistency often shamed me, yet I heard the same from all who professed sanctification; and here I was, trying to make myself believe this was the way of religion, and so be at peace; but "thou, O Lord, wouldst not let me be content without thee, for which I now praise thee." All this time I was one of Mr. Dunkle's bitterest opposers. I used all the influence I could command to destroy confidence in him. If I met any one who thought at all favorably of him, I repeated to them what the "Father" had told me of him, and added all I could to turn them wholly away from him.

Several would have believed in him had it not been for what I said to them, who to-day are in darkness and delusion, perhaps by my act. How much I have mourned over those things, and how much labor and money expended to undo them is known to God. I only obtained mercy because, like Paul, I did it ignorantly in unbelief, not knowing I was persecuting Christ in his children.

Every one whom I met, who had heard of Mr. D., was always ready to talk of him, and indeed, he was a never failing source of conversation to all. There was something I could never understand in this; I resolved many times never to mention his name again, as one altogether unworthy of such notice, because of his awful doctrines; but I as often forgot my resolution, for *I could not let it alone*. If I had heard a remark he had made, in some way I would always condemn it, scarcely believing it right to approve *anything* he said. The whole Wesleyan society, as far as I knew it, was equally interested, and his name was in the mouth of every one to condemn and persecute. I had seen him but three times in four years, but with all this commotion about him I felt I knew him well. After a time, through the mysterious ways of God, my business led me to Hopewell. I boarded with a Wesleyan family, very kind-hearted, but who, like myself, were opposers of

Mr. D. I attended church with them, but only occasionally met Mr. D. there, as he did not attend regularly.

Little by little I could but see he had light and power that I never saw in any one. I wondered much at this, he being in such great errors. He would take up the truth that had been used as a text and deduce more from it in a five minutes' testimony than the minister would in an hour. I was mortified at this, as I thought God would bless and sustain his own better than that, and surely, even though I had but little confidence in the one who occupied the pulpit, I had none at all in Mr. D. I was so disturbed by this that I finally called on the preacher in charge to ask where Mr. D. obtained such light. He replied: "The devil can give light." I tried to be satisfied with this, and gave up the solution of the problem, though I often queried why the same personage did not so enlighten others. I was now informed that Mr. D. had for many years held prayer-meetings twice a week in his own house—Tuesday evening and Sunday afternoon. A lady living in his neighborhood invited me to her house and then to accompany her to his meeting. I disliked the idea of going, but not wishing to be impolite I went. There were, perhaps, a dozen or more neighbors, and a few others who came. Some I could see were with him and some were

not. I listened to all the remarks. It seemed to me, after hearing Mr. D.'s testimony and prayer, that he had something within that *perfectly satisfied him*, and I could but contrast it with my own unhappy state. I thought much of this during the week, and went again the next Tuesday night. As we were the first to arrive, and Mr. and Mrs. D. received us so kindly, I felt at liberty to ask him a few questions of his state of mind, which he answered in such a manner that I *really wished* I might feel what he described. I began to think some good *might* be here. I felt an intense desire after God for many days, and resolved to continue to attend the meetings, which I think I should have done had it not been for a trifling circumstance which occurred on Sunday. As I went into church I saw two of Mr. D.'s neighbors, who never went anywhere to meeting except to his house, and I felt they came as "busybodies in others' matters," to see which side I would take openly. It angered me greatly, and no doubt Satan aided it by suggestions that were false. I did not know then "that they were not all Israel, who were of Israel." This, however, decided my course, and I resolved never to go near Mr. D.'s meeting again. The preacher said sneeringly to me: "I hear you are about to join Mr. D.'s clique." "I was never so far from doing so as now," I replied. I was now settled.

in my views of Mr. D., and would as soon have looked for good among the heathen as to him.

The preachers now all seemed to have a special concern for me, as I never met one of them but that they would warn me against him.

The "Father" insinuated so many things that I inquired if he had an accusation against his moral character. He gave an evasive answer, adding, "His doctrines will lead to Free-loveism!"

These men all appeared friendly to Mr. D., always greeted him warmly, calling him brother, and this persecution was carried on secretly.

These things did not commend themselves to my conscience, but as I was doing the same, I could not condemn in others what I allowed in myself. I was now continually like the troubled sea, yet went along with the current I had so little confidence in because I knew of nothing better.

The man at whose house I lived used to urge me to trust all my troubles with the Lord. When I endeavored to do so, I was like one indifferent to danger, conscious I was not right, and no concern. I sometimes feared I should be left of God to be deceived, and sometimes claimed his blessing; and so I went on through hope and fear.

In the class-meeting one Sunday there was a testimony given by one who seemed to be in

unison with Mr. D. We all understood him to advocate a state of infallibility, and we talked over the awful doctrine after the meeting closed.

The next day I happened to meet that man, and, in the course of conversation, he spoke of a person he once knew who claimed to be infallible. I said: "You believe in it?" He replied: "I do not." I referred him to his testimony on Sunday, telling him how I understood it. He replied: "I had no such thought. I said: 'If one is led by the Holy Ghost, he is led right, as that Spirit cannot err and never leads any astray.' Do you not believe that?" I could not deny the infallibility of the third person in the Godhead, and was greatly surprised at myself that I could so misconstrue his remarks. I thought: "Can it be that Mr. D. is misunderstood in this way? There were some who heard the Savior who misrepresented his words; am I so blind that I cannot see what Mr. D. seems so plain? But why have none of the learned men believed in him? Surely some of the leaders would be with him if he were right, though I remembered none of that class believed on the Savior;" but I could pursue the argument no farther, and decided, *of course he is not right.*

In the fall of this year there was to be a Wesleyan camp-meeting at Bloods. The minister proposed hiring a large tent, and all who

went from the charge join in the expense and accommodation. Mr. D. proposed that they buy several pieces of coarse unbleached muslin, which would be much cheaper, and make their own tent, as they had done many times before, and then, after the meeting, give the cloth to some needy persons. They divided finally on that question, and agreed to have two tents, that "Father" being the head of the hired one, in which I stayed, and Mr. D. and many who leaned toward him in a separate one.

There was a young lady living in the same family with me who had attended the Wesleyan church for several years, and who had made an effort to seek the Lord in one of the extra meetings held there, who, though she was claimed as one of the converts, did not realize any change, though she much wished to be a Christian. She went with me to this camp-meeting hoping to be converted. She had very deep conviction, and at the first invitation went forward for prayers. The "Father" knelt by her, and as soon as he began praying her feeling all left her, and she became confused; she hardly knew why she was there, and she finally retired to the tent.

In the morning, at family worship, she again began praying earnestly for herself, and the "Father" again joined in to aid her. Immediately her conviction left and she could not

pray, and had no feeling for hours; then conviction returned.

This was repeated the third day, when she was in despair of ever realizing forgiveness. I had seen all this, and knowing her to be perfectly sincere could not account for it, but encouraged her to continue the effort.

Mr. D. did not arrive on the grounds until the afternoon of the third day. As this lady and I were walking near his tent he met us, shook hands, and inquired after our spiritual state. I, who would not wish him to know my *true* state of feeling, answered evasively; but my companion, who did not share my prejudice, replied: "I came here to get salvation, but have not found it." He said: "Go up to my tent, there will be prayer-meeting soon." I very reluctantly went, because I could not well do otherwise without appearing rude. As the meeting progressed the power of God came down on that lady, so that she cried earnestly for mercy, and no doubt would then have plead until deliverance came, had not a false teacher laid his hand on her shoulder, saying: "Sister, praise the Lord!" and a deluded sister joined in, "Yes, sister, praise the Lord!" This diverted her mind, the work stopped, the meeting closed, and I was glad enough to get away.

The first night Mr. D. was there the preachers held a consultation, and concluded they had

endured abuse enough to do something for their defense. They decided that whenever they saw him about to speak they would change the order of the meeting by calling 'on some one to pray. He seemed to be aware of this, as he took no part in the meeting while on the ground. It had always been the custom at such a meeting, after preaching to hold prayer-meetings in several of the larger tents, and Mr. D. confined his labors and worship to his own tent. As far as could be seen all the good that was done for any soul was done there.

The next afternoon Mr. D. again met that lady and asked her if she was satisfied. "No," she replied, "I am not changed." "Then never cease the effort," said he, "until you are, and let no one hinder you."

That night, in the meeting, conviction again seized her, and she continued in the effort until she found the Lord. I was in the other tent, but heard the shouts of praise and knew its meaning, but felt so disappointed because of the place in which it was realized that I almost wished she had not come. When I met her the next morning she told me of her joy, and though I could plainly see it, I remarked that I had no confidence in the occupants of that tent. She kindly reproved me, and we parted, she remaining with those who had benefited her, and I with the opposite party.

There were three sisters on the ground whom Mr. D. had met the year before at a similar meeting—one a poor widow who, having heard of him, had so great a desire to see him that she started for the meeting with only money enough to get there, trusting in God to provide her a way to return. Through Mr. D.'s instruction she realized saving grace, and when about to leave the ground he felt impressed to give her some money, which he did, though he knew nothing of her circumstances; she received it thankfully with tears. Another was deeply convicted by what she had heard, and kneeling down began to pray earnestly for herself. An old false prophet in the tent was teasing a little girl to seek the Lord, and finally obtaining her consent to be prayed for, came to this sister and asked her to come and pray for that girl. She replied: "I am seeking salvation for myself." He said: "This is the way to get it." She heeded him, and was thus foiled in her efforts to become saved. During the year they had met that "Father," and came to this meeting strongly braced against Mr. D. One day while a prayer-meeting was in progress, conducted by that "Father," the other sister came into Mr. D.'s tent and said: "Brother Dunkle, do you not think the 'Father' is a good man?" He made no reply. She repeated the question, and urged an answer. He

finally said: "I can tell you one thing understandingly. The prevailing influence down there [pointing to the place of the meeting] is not a divine influence." She gave a scream and left the tent. The interest of the meeting seemed to be in that tent; and whenever they began their meeting one after another would leave us, until we were almost without any to pray for; their tent would be full and crowds around it listening. This was too much to endure, and finally the president of the meeting ordered them to close their exercises when another was in progress. Mr. D., who always believed in obeying those in authority, willingly consented to the arrangement.

But the divine influence spread, the work of God continued, and at every meeting in that tent some one would realize saving grace; and the testimony of every one after realizing God's favor was, "I see Mr. D. is right." And even those who before were prejudiced found themselves in fellowship with him when they were right with the Lord. One lady said: "Brother Dunkle, how you have changed!" forgetting the change was in herself.

One brother who was restored (a member of the Hopewell church), said: "We have all been against you. I now see you are right." Another who had just been saved, said: "I cannot now pray this part of the Lord's prayer,

‘Forgive us our trespasses as we forgive those who trespass against us,’ though it *was* my burden; for they are all forgiven: I cannot ask for what I know I have in possession; this is not a rejection of the truth, but its fulfillment.”

This testimony elicited from all sides, “I hope never to get so holy as to reject the Lord’s prayer.”

I joined in this, still I thought of a time when I, too, did not ask to be forgiven, knowing my sins were blotted out of His book of remembrance.

This was still harder to be borne, as there was nothing accomplished among us, and our meetings were dry and lifeless. At last the leaders had another consultation and decided to have those in Mr. D.’s tent arrested as disturbers of the peace. The papers were duly made out, and would have been served but for a fearful storm that seemed to come from an almost cloudless sky, which produced such an alarm that proceedings were stopped.

The next morning Mr. D. called on the Esquire, before whom the trial was to have been held, to pay for horse pasture had during the meeting. He was a professed infidel, but very respectfully said: “I am not a believer in Christianity, but have been shamefully abused by some of your leaders over there because I frankly avowed my sentiments, when asked.

and because I asked pay for damage done by their horses. Will you tell me what religion is?"

Mr. D. replied : "God, whose nature is justice and love, created man in his own image, which is righteousness and true holiness; man lost this image by disobedience to God's commands. God, by the death of his Son, provided a way by which man could regain this image; and when it is regained it is a vital principle which lives in the soul. This is religion. The lack of this principle is the cause of the conduct of those men."

The Esquire was very much affected, and urged him in to breakfast, and gave him a pressing invitation to visit him. The meeting was to have lasted two days longer, but it closed suddenly after the Sunday evening service.

As we were about to leave I went to those three sisters and told them my state of mind, and especially of the intense suffering endured throughout the meeting. One replied : "We all feel the same, and attribute it to that influence," pointing to Mr. D.'s tent.

Poor souls ! could we but have seen it was our own fallen state, how much better it would have been.

Every year for more than ten years Mr. D. had attended a similar gathering, and always

there were awakenings, convictions and the realization of saving grace as a result of his labors; but this was his last. He knew he was fully rejected by the Wesleyan leaders, and though they would not admit it, God gave him a complete victory over them, and *they* left the grounds in confusion, and *he* rejoicing at what the Lord had wrought.

That lady and I returned home, she rejoicing in a reconciled heavenly Father, and I trying to brace up on a false hope, which was constantly growing less. I knew at heart she had confidence in Mr. D. and was in fellowship with those who favored him.

I, verily thinking I was doing God's service, determined if possible to shake that confidence and destroy that fellowship. I knew I must act wisely to accomplish this, so I tried to get her interested in a little Sabbath-school near by, as a means of doing good, and to attend regularly at church, and finally to join it, which we both did, I by letter, she on probation.

By this time she had lost her evidence, like myself. I had done all in my power, yet she still held to those people, and I finally gave it all up and turned to my own soul. I found I was in much the same state as I had been for four years, only more inclined to think that what so many testified to *perhaps* was right. I feared to settle down without *knowing*; and

I had read too many positive testimonies in the Scriptures to rest *wholly* satisfied without the witness. I was like one groping in the dark, not knowing what I wanted or whither to go, yet I desired, above all things, to have God's love and to obtain a seat in heaven.

The persecution against Mr. D. was never greater than now. He was even accused of sitting as God among the few who attended his meeting, and that they looked to him as a Savior.

I was now confirmed in the belief that he was a deceiver, and there was not a lingering doubt in my mind but that he was a powerful instrument of Satan to destroy souls and aggrandize himself.

I speak particularly of my feelings towards him at this time to show that the change I was soon to realize was brought about by God alone, uninfluenced by any human agency.

But God, who wills the salvation of all, and will not condemn any to eternal punishment without first showing them the way to escape it, by that "Spirit who convinces all of sin, righteousness and a judgment to come," had thoughts of compassion on me, although I had wandered far from him, and was soon through his mysterious ways to be shown my true state, my privilege and my duty.

One evening the lady with whom I boarded

and I were engaged in conversation about the church, its prosperity and decline, and of the many who, in a few years past, had professed sanctification. She said : "There is one thing that has always shaken my confidence in most of those who profess that blessing; at least I cannot understand why they pray for it if they have it, and why they express desires for it and at the same time claim to live in the enjoyment of it." This pierced me like a sword. I trembled, and could make no reply. She, seeing my agitation, apologized for her remarks, but I, like a wounded, fluttering bird, could not regain my poise, and without a reply excused myself and went to my room. I shall never forget that night. I did not sleep. I was like one whose foundation was gone, and I looked in every direction, confused and bewildered. My profession had been described, and if one who had never known a change of heart could see the inconsistency of it, how ought I to regard it? I said : Where is the realty of the religion I have been professing for four years? My conversion was too clear to admit of a doubt, but what had I known of realty since those joys were gone? Like that man on the camp-ground, as long as I had the witness I did not pray to be forgiven; and to pray for holiness and profess at the same time to enjoy it is folly indeed. I was ashamed that

I had suffered myself to be so deluded. Are not the things of God as reasonable as those of men? Would I hold a gift in my hand and yet continue to ask for it? Do I not mock God by asking of him what I claim he has given me? What absurdity! The more I looked at it the more I despised myself. Before morning I had decided once for all to abandon such a profession, and that I would either obtain Bible religion or turn entirely to the world.

To go down to hell deceived, hoping in the mercy of God, seemed the worst fate imaginable, and I preferred to *know* I was in the broad way, to living longer in doubt. For three weeks I debated the question, Which will you choose, God or the world? I weighed both sides fairly. If I decided for God I could see the self-denying, cross-bearing way, despised and rejected of men, persecuted, afflicted, tormented, and perhaps bonds and imprisonment awaiting me; for, although living under more humane laws than the martyrs did, yet was not human nature the same? and did not the Bible declare that "the servant is not greater than his Lord?" If I turned to the world I could enjoy all the pleasures of the natural life; friends would flock around me, perhaps fame would crown my business efforts, and I would have "my good things in this life."

Then I had tasted the love of God, could I ever be satisfied with the paltry things of time and sense? Would I not, in the midst of all my pleasures, long for what had once been my chief joy? In thus comparing the difficulties of the narrow way with the ease of the broad, I fear I might have chosen the easier way had it not been for the future, so I counted the cost for eternity as well as time; an endless age, "where their worm dieth not and their fire is not quenched," with the world, or where "No sorrow can breathe in the air," with God. Ah! "What will a man give in exchange for his soul?" I could not endure the thought of that endless torment; so, great as the undertaking seemed, I decided to become such a Christian as could stand the test of the judgment day. I came to this decision very deliberately, and I could not now be deterred from my purpose by men or devils. With this determination I went to work, but what could I do? I had read the chief works of Christianity and found no light. I had heard the leaders most noted for piety, and their views coincided with the authors I had read. Where could I go? To whom could I look? I had tried everything I had any confidence in, and it had all failed. Among thousands of professing Christians having their respective leaders, I felt alone and in darkness. I turned to God for help, and "He who is near

in the valley of decision" began to draw my mind toward him, and I reasoned thus: "As he is to be my final judge, to condemn or acquit, will he not judge me by *his* law? Where can I find his law but in the Holy Scriptures? If I comply with all the requirements therein contained how can I be condemned?" This led me to the Bible—God's holy will to the world, and I decided to look only to that source for light. But here came another difficulty: I was blind and ignorant of the true meaning of what I read, and I could apply it in as many different ways as there were denominations. I believed God had but one meaning, but how I was to see it troubled me for many days; then these words came to me: "When He, the Spirit of truth, shall come, he shall teach you all things that I have said unto you." Ah! here was the key of knowledge, though "I had not so much as heard whether there be any Holy Ghost," and yet God had promised "to give him to those who ask, more willingly than earthly parents give good gifts to their children."

Although I had committed these truths to memory in my childhood, and had heard sermons preached from them, yet I never knew they had any meaning until now. I could see *asking* implied more than petition, and unless in my heart I intended to obey what he taught me I should never receive him, so I prayed

earnestly for the Holy Ghost, promising to walk in all the light he should give me. One night I felt a holy influence come into my heart, and it remained with me. I did not understand it at first, but as the scales now began to fall from my eyes and I saw light in God's light, I knew it was the Holy Ghost.

The first truth he taught me was this: "Now are ye clean through the word which I have spoken unto you." I had been taught that this cleansing came through consecration, believing and good works; but now this new doctrine which I had just begun to see, said: "Through the Word" I could obtain what I most desired. I saw holiness was a Bible doctrine, for "without it no man can see the Lord;" but I had never known its meaning or what change was necessary to its attainment, though I desired much to understand it. One day the Spirit gave me this truth: "For this very purpose the Son of God was manifest that he might destroy the works of the devil." In a short time he enlightened my mind to see its import.

The first work of the devil is seen in man's disobedience in the Garden of Eden, and, as in "Adam all die," total depravity of the entire human family is the result. Christ was manifest to destroy this work; the sins committed are but the fruit growing on this evil tree, and are forgiven at conversion, when the soul is

freely justified by faith and has peace with God, but still has in possession the depraved or carnal nature.

“Christ is faithful and just to forgive us our sins and to *cleanse us from all unrighteousness.*” The destruction of this evil nature is holiness or sanctification. I had tried for several years, by all means at my command, to get some knowledge of this doctrine, but in vain; and now it looked so plain and simple that I could but exclaim, “God is light,” and “the wisdom of the world is foolishness with him.” About this time these words were impressed upon my mind: “Everywhere this sect is spoken against.” I looked at all the different denominations of professed Christians, but could find none to whom the truth applied. I thought of all the persons I had known to find one of whom the Scripture might truthfully be said, but failed to find any. Then I said: “Lord, are there none on the earth who are thus rejected as were the followers of Christ?” Mr. D. was presented to my mind, and I said: “Surely this truth is fulfilled in him, although he is in such great errors; yet it is impossible to find any but that speak against him. Can it be possible he *is* right, and I so blind as not to see it? Yet here is the truth, and if placed as his judge I could but say, “he stands in it.” Still I argued: “He cannot be in favor with

God, as he claims to read hearts, or, at least, (after making due allowance for misrepresentations) I was sure he claimed to know something of one's spiritual state, which I did not believe possible. Then the Spirit gave me this truth : "First cast out the beam out of thine own eye, and then *shalt thou see clearly to cast out the mote* that is in thy brother's eye." Christ had commanded it, and Mr. D. claimed the power to obey it. How could I say it was wrong ? I dared not reject the truth, though I had never seen it so before. But if I continue on in this way I shall soon believe as he, whom I was so positive was led alone by the evil one. This I was resolved not to do, unless every objection was removed by truth. I had been deceived too long and had suffered too much to fall into another pit deeper than the one I had but just escaped from, which I was certain to do if I there found what I had believed of him was true. Day after day the Scriptures were opened to me more than I have space to tell here, and in them I saw him, a man separate from sinners, walking in the law of God, a chosen vessel, anointed by the Holy Ghost to refute error and teach salvation to the world. At length every question was satisfactorily answered by God's Holy Word, and, to be honest, I could no longer doubt his position as being right without doubting the Bible. It gave me great pain

when I saw I had, in my blind zeal, persecuted the real children of God, and I should have despaired of ever obtaining forgiveness had not the Spirit directed me to Paul, who verily thought he was serving God by doing the same. So did I hope in the mercy of God, for although I had received all this light, yet I was in an unsaved state. It came to my mind that I had heard Mr. D. say many times, "Light is not salvation, but always precedes it."

This revolution in my mind had taken weeks, but I had lisped it to no one. I now began to feel it was time to show my true colors. I was well aware of what the consequences would be. I had not a friend who would not rather have buried me than to know I endorsed Mr. D. The stigma attached to the name Dunkle-ite was enough to paralyze my business, so that to confess Christ before the world I must forsake father and mother, brother and sister, houses and lands, well knowing the promised persecution would follow; but I had put my hand to the plow with the intention of sacrificing life itself, if need be, for the gospel.

Saturday afternoon that lady who was converted at the camp-meeting came into my room, and I told her of my deceived state and the light I had received about Mr. D., adding that "I should now go to his meeting and receive his instruction, as I saw he was a teacher of right-

eousness." Her heart bounded with joy and her eyes filled with tears of gladness, as she now saw a way opened to go where she knew she would be benefited. We planned to go the next Tuesday night. Sabbath morning we both went to church with the family. It was the first sermon I had heard since light came to me. The minister was an old man who had been invited to this charge intentionally, in hopes Mr. D. would approve him. He had been suspected of a leaning towards the despised faith, though secretly an opposer. Some time afterward I heard Mr. D. say: "He preached more truth than any man I ever heard and yet fall short of teaching Scriptural salvation." He proved himself a false prophet that day, taking for a text, "If the Son make you free ye shall be free indeed." I saw as soon as it was read that it implied holiness, as I had seen it in another truth, freedom from the depraved nature. As he continued speaking he certainly *did* declare truths I had never heard before. I was glad, but waited for the summing up, which came in these words: "What is implied in this freedom? Why, *victory over sin!* and the highest state attainable will give you no more than this! Who wants more than this, brethren? Not I. Praise the Lord!" There were responses from many who entertained the sentiment. Oh! what awful feel-

ings it gave me! I knew it was false, but because I was not right with God I did not think it duty to say a word; but O, if there only had been some one present who could refute the fatal error how glad I would have been. Yes, fatal error! for every one who believed it rejected the atonement, and would come short of that sinless character, which alone dwells in heaven. In the class meeting following I waited, hoping some one might have light and be true enough to God to witness against it; but one after another testified and either wholly endorsed it, or did not refer to it at all. In my intense feeling I had forgotten Mr. D. was there, and I was not a little surprised when, at the very last, he was called upon to speak. My heart gave a throb of joy at his first sentence. He first sang:

“Oh! for a heart to praise my God;  
A heart from sin set free;  
A heart that always feels thy blood,  
So freely spilt for me.”

Then he said: “I am astonished beyond measure that any man dare to preach such sentiment from such a text; it only shows the blindness of those who have not the Holy Ghost to give them light. The freedom spoken of in the text implies freedom from sin, as we just sang, which means its destruction or separation from the heart, not victory over it as we have heard, as that implies its presence. Vic-

tory over the southern rebels means their existence and subjection; but when sin is washed away in the blood of the Lamb it no longer exists in the soul, but is gone, and that person so cleansed is a new creature in Christ Jesus. It seems that any school boy might see the distinction. May God forbid that any here should be deceived by such false doctrine. I have thus spoken that none may rise in the judgment and say, 'You had the light and concealed it.' Who is as responsible as the one to whom God has given the light of life? I this day warn you against all such false teachers, and hope there may be a looking to the Word and the testimony to see if these things are so. I declare this day I have no fellowship with such unfruitful works of darkness." I was the only one who responded to the testimony, and could see more clearly that I was not mistaken in calling him a "teacher of righteousness," and that he had been taught by the same Spirit that taught me.

The meeting closed, and as we went out one sister shook hands with Mr. D., and, with tears, reprovingly said: "Brother Dunkle, there are young souls here who might be benefited," (referring to that lady and I). "What will benefit them," he replied, "truth or error?" "Why, truth of course," she said, somewhat abashed, and turned away. Afterward she

came to us as we waited for the carriage, and said: "Sisters, don't suffer yourselves to be moved by all you have heard." I replied very promptly: "What we have heard only confirms us more in the truth." She meant one side and I the other, but I did not explain, and she rejoiced that we were so firm, and prayed God's blessing upon us. After we were seated in the carriage I whispered to that lady, "I wish we could go to Mr. D.'s meeting this afternoon." She had been desiring the same thing, and we finally concluded to get out at the next cross-road and walk a mile to the meeting. When we asked to get out, the man said: "I am sorry, and can only say, 'Oh! foolish Galatians, who hath bewitched you?'" I replied: "We intend to obey God rather than man."

Mr. D. met us at the door, saying: "God sent you here to-day." We were invited to dinner, with a number of others who were there, after which he said: "I had a vision last night. I thought I was fishing by a stream that was muddy and covered with floodwood and rubbish of all kinds, so that I could find but one place to cast in a hook, which a small but very active fish took eagerly. I laid it down and looked for another opening in the rubbish. I found one, and again took another fish, larger and more quiet than the first. I could find no other place to cast in a hook. I

did not know the meaning of this, but felt impressed to go to the church to-day, and would have left before the class-meeting but for the remembrance of the two fishes. I have so often declared the truth in that house but to have it rejected, that I felt it would be useless to say more. I started to go, but the Spirit restrained me, and here are the two fish,—the last persons I should have thought of; but how thankful I am you can see the truth.” I did not wonder at his surprise, as he knew how I had felt towards him. The vision tallied well with our form and movements, she, the shorter and quick to feel, I taller and more deliberate.

In the meeting Mr. D. said: “No advancement could be made in the Christian course unless souls had the evidence of all they had ever known of grace.” That lady confessed that she had lost her evidence and was restored that day, and went home happy in the Lord. I confessed my opposition to, and persecution of, this people, and the great change in my mind with reference to them and of my unsaved state, but obtained no relief.

During the week we were all invited to spend the day with a friend of the family. After being seated some time the conversation turned on different books, recently published, and their authors. I took no part in the conversation, and one person turned to me and said:

“What are you reading this winter?” I replied, “Nothing particularly.” I felt smitten, for had I not taken up the Bible, that source of true wisdom, as a special study that I might be wise unto salvation? I felt that I ought to confess the truth, and intended to do so, but kept waiting until the opportunity passed, and I was obliged to return without doing so. Though it seemed like a small thing, I felt like a coward, and went purposely to church the next Sunday to take back my evasive answer, which I did; and though it caused some astonishment, it eased my heart and opened the way for the Spirit to again lead me. I continued seeking the witness, and the third Sunday as I arose to speak, intending to say, “I had not yet found my heart’s desire,” the witness came, the power of God was manifest, and I cried: “This is the Lord’s doings, and it is marvelous in my eyes.” There was a sister sitting across the room from me, who had also been seeking restoration, and the blessing of the Lord came upon her at the same time, so that she shouted the praises of God.

It seemed to all a time of rejoicing over those who had found “the lost piece of silver.” Oh! but was I not happy! not a cloud between God and I; not a doubt of his favor; so *long* had I suffered in vain, and now in a few weeks of obedience to the Word, found what I had lost.

The Lord continued to show me light, and the persecution began, but his favor was more to me than all the world could bestow. But I knew very little of God's dealings with his people, and my obedience was soon to be tested in many ways. I was staying at a neighbor's for a time, and when the hour for retiring came I felt a slight impression to ask the privilege of praying with them. They were very kind people, but not professors of religion. I could not at first believe it was duty, but after retiring I became convinced it was, and although it was a simple act, I had *never* at any time met a cross equal to it, and I felt that I never could do it. The next night it was pressed upon me again, but it was so hard I shrank and disobeyed. I was conscious when the Spirit left me, and my witness was gone again. I was very sad, but there was the duty. Jonah-like I had refused the cross, and God had forsaken me. Occasionally I would hear his voice saying: "Obedience is better than sacrifice." The duty seems trifling to me now, but it was a mountain weight then.

Several days passed, by and I went over to the meeting, where I honestly confessed my disobedience, and said: "The cross was too heavy to bear." I shall never forget Mr. D.'s reply. He said: "God is a just being and never requires more of any one than they have

the strength or ability to perform, and we can only retain his favor as long as we are perfectly obedient to the Holy Ghost. When we refuse to follow him he leaves us; and if the influence of our disobedience were felt only by the one who disobeys it would not be so sad, but none rises or falls alone. If we walk in obedience we draw others to the same state; if we continue in rebellion against him we influence all with whom we associate to be equally unfaithful. The power of influence is seen in the war in heaven, when Satan drew the third part of the angels with him. While God does not coerce any soul, yet he entreats all such as have turned away from him, to 'Return to their Father's house, where there is bread enough and to spare;' and this returning must begin by a renewed promise of obedience." I could understand its application to me, and felt its truthfulness and force; but Oh! the cross! how could I ever take it up; such a strange, unheard-of thing for one in my position of life! How it would be talked over and ridiculed! I knew almost all of it was temptation, and I concluded not to be Satan's subject, and the next day promised God I *would* do it before I slept. I cannot describe my emotions. I trembled, and my heart fluttered, until I could hardly speak audibly, but I stammered my request, which they respectfully granted, and I

prayed, but never could remember what I prayed for, and went to my room, fell on my face, thanking God I had not again faltered, and he restored me to his favor that night. I wrote to a sister of the change I had realized, and the joy God had given me. Between us there had been great confidence and affection, and I thought *she* would believe my testimony. She came to see me, and for two days labored to turn me back. She was as sure I was under the influence of Satan, as I had been that Mr. D. was; and with tears she begged me not to destroy all my influence for good and shut myself out from all society by pursuing such a course. She reminded me of Jemima Wilkinson and others who had followers and came to naught. When I told her of the love and joy I had in my heart, she attributed it to a mesmeric influence Mr. D. had over me. I asked her to go with me and talk with him, but she scornfully refused. I finally proposed this agreement: "If you will read nothing but the Bible for six weeks, and honestly obey every word in it that you see is a duty, at the end of that time I will renounce my position if you and I do not then agree." With a determined gesture she replied: "I would not do it for the world." I felt very bad that she should thus reject God's holy law, but I was powerless to do more, and we parted. I was severely

tempted after this that I might take a more conservative course, and not be an affliction to my friends; and then there was my influence for good; but I remembered that "only the good tree could bring forth good fruit." I could not see when in a fallen state I had ever benefited any one, and as God called me to see to my own vineyard first, I said: "Get thee behind me, Satan." I received a letter from a former pastor who had heard of my change. He was very upright in his life, and I respected him more than any other, though I did not believe he was right. He wrote: "When I heard you had gone over to Brother D. I could but mourn. The influence you might have had for good is now lost. You have buried yourself. Your usefulness is ended. Souls that you might have led to a nobler life will be lost. Poor, misguided child! come back before it is too late." I committed this letter with its influence to the Lord, who gave me this: "If any man preach any other gospel unto you than that ye have received, let him be accursed;" and I said: "The preaching of this pastor did not save me, and the gospel I have now received did not come by man, but by the Holy Ghost, and I will follow it so long as it is approved by the truth."

Then the man with whom I lived talked with me for several hours to enlighten me on the

harm I would do myself and the world by continuing on in this way, and finally said: "For several years I suffered much in my mind over these things, and some years ago I came to a point where I was obliged to decide for or against Brother D. After deliberating prayerfully I came to the conclusion that he lacked charity, and exhibited a harsh spirit. I then felt it duty to labor with him, and promised to do so." I asked him if he had fulfilled his promise. "No, I have not," he replied. I thought a man who for several years has lived in disobedience to what he allowed to be a known duty, could not be a child of God, and as *I* saw no lack of charity or harshness, I could still see no good reason for going back as I was so earnestly urged to do. I weighed well the testimonies I had received from these persons, but not a Scripture did they bring as an argument against my course, and all their entreaties were not that they feared the loss of my soul, but the loss of my influence. What had my influence been but like theirs, to cry, "Peace, peace, where God had not spoken peace?"

One evening a number of young people came in to have a social time and to sing Sabbath-school hymns and modern religious songs. They called on me to play, which I did, though hardly satisfied I was doing right while playing. I could think of nothing but "The peo-

ple sat down to eat and drink and rose up to play ;" and those songs seemed like dancing tunes to me, and yet, as there was religious sentiment in them, I supposed it right to join. But all night and the next day I suffered until I decided that was the last time I should play for such a gathering or sing such songs. On relating this to Mr. D. he said : " This kind of ditty singing is a product of the spurious Christianity that is abroad in the land. No spiritually minded person can give any countenance to it. There are hymns written by persons who God inspired, and that are adapted to all true worship and applicable to all phases of Christian experience; the foundation of such hymns are Bible truths arranged as poetry, without affecting the meaning; so that to sing such with the spirit and understanding is as much real worship as prayer; the tune, also, should correspond in time and measure with the sentiment, as many times the divine influence of the hymn is destroyed by an unsuitable tune.

## CHAPTER III.

As I became better acquainted with Mr. D. I asked him if he believed any mortal being could become infallible. He replied: "No. Only an insane person or a very wicked one would ever claim such a state. God alone is infallible, and every saved soul is dependent on him for wisdom to guide, strength to obey, and grace to endure. We know nothing of God only as he reveals himself to us; the deeper the experience the more perfect this dependence; we become like the Savior in nothing but purity, simplicity and submission. His omniscient, omnipresent and omnipotent character belongs to himself alone; and man who was made of dust, though he were given an ability godlike in its nature, capable of understanding divinity as far as revealed, and free to choose good or evil, should never assume equality with his Maker save in moral purity, which he obtains only through the free gift of God. Man's proper position is shown in the words, 'If I your Lord and Master have washed your feet, ye ought to wash one another's feet,'

showing an example of the deepest humility, not only to God, but also to one another."

He then spoke of the opposition he had endured so many years, and the light in which he was held by those opposing him. I said: "I suppose many of the leaders labored with you to convince you of what they believed were errors?" He replied: "In all these fifteen or twenty years no person ever came to labor with me, or even intimated to my face that I might be going astray or was in danger of being deceived, although I knew there was a great deal of such conversation behind my back. At first I was grieved that so many things were falsified; but I remembered how they misconstrued the Savior's words that he spoke of his body, 'Destroy this temple, and in three days I will raise it up,' charging him with blasphemy against the temple. After a time I saw that all manner of evil *must* be said against me falsely, for Christ's sake; then I rejoiced and was glad I was worthy to suffer anything for his name." I asked: "Can it be that the 'Father' never tried to turn you?" He replied: "Never; and in my last conversation with him I said: 'You and I have lived neighbors a good many years; we have worshiped in the same house; I have never said aught against you as a man or a professed Christian; I have not gone behind your back and tried to destroy your influence;

but what have *you* done? If you honestly believed I was in error, why did you not, as a Christian brother, come to me and tell me? Instead you have gone behind my back and said all that was possible to prejudice others against me, not even regarding the truth to make your charges stronger. I have now said this to your face; after this I shall feel at liberty to answer truthfully any questions I may be asked about you.' This is why I have frankly answered you to-day. Ministers have been here, days at a time, when I knew them to be enemies at heart, but not one ever showed his colors to my face."

Of the persons who attended these meetings, few are prominently connected with the further history of this work, but there are some to whom reference will occasionally be made. Most of these were professing the fullness of God's love, and, in my simplicity, I supposed there were here, at least, none but true Christians; but I soon found that human nature was the same the world over, and, in the course of time, I saw Judas among the disciples, and the dissensions of the primitive churches repeated. As I associated with them I could see their conversation was not in heaven as truth required, and these inconsistencies were the cause of much reproach, which always fell on Mr. D., who bore it as patiently as that which

came from without. He was not ignorant of this state of affairs, and continued to labor day and night, reproving, rebuking and exhorting, publicly and privately, if by any means he might save some; and while his labors were followed by the faithfulness of some, more pursued a wavering course, or turned wholly back.

Of all those who professed belief in what he taught at the time I joined them, very few were living in the light and power of it. There had been a weekly prayer-meeting appointed at the house where that lady and I lived, by the pastor of Hopewell church, and as she had a duty connected with it I will relate her experience in her own words: "I was faithful after my restoration, and it was not long before I realized that the truths which had been my satisfaction no longer afforded me any joy, and I began to feel a longing desire for something more. I prayed to know the cause of this, and these words came to me, 'Blessed are they who hunger and thirst after righteousness, for they shall be filled;' and I thought this meant the advancement I had heard talked. The pastor called and asked me: 'How are you getting along?' I told him my feelings and the truth given me, in which I saw advanced light, and supposing him to be a teacher of righteousness, looked for instruction, but what was my surprise when he said: 'My dear sister, you had

better be satisfied with your present state and not think of anything more.' But said I: 'What shall I do with my feelings and the truth?' He replied: 'It would have been far better for me if I had never sought for any advancement.'

"The next Sunday I went to Mr. D.'s meeting. He asked me the same question, to which I gave the same reply; but what different instructions he gave me. He said: 'Your feelings are conviction, and the truth implies advancement.' I told him what the pastor said to me, to which he replied: 'Is it possible that any man professing to be a teacher would give such instruction?' He warned me to beware of it, and exhorted me to hold on to the truth until I knew its import. I resolved, as I had been converted through Mr. D.'s help, I would heed his present advice."

"The night after that social singing party I was very much troubled in my mind. I asked the Lord to show me his will, and these truths came to me, "Ye cannot serve God and mammon;" "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." I decided my friends henceforth should be the friends of the Lord. But who were the friends of the Lord? I went to the church and to Mr. D.'s, too, to worship. I knew

they each moved in a different element that was constantly at variance, and could not both be right. I thought of this truth: "If God be God, serve him; but if Baal be God, serve him." I had to decide between the two. I thought it over and over. At last I said, all the influence and instruction I received from the church, though I heeded it, did not bring me to conversion, but that from Mr. D.'s did; afterward when I went to the church and received them, I lost it; when I went back to Mr. D.'s I was restored. In view of these facts I decided Mr. D. was right. I now felt it my duty to honestly confess what I had seen and make the separation God required. I waited until the prayer-meeting at our house, when I testified to the light given me; I declared I could have no further confidence in that which had only done me harm.

"At the close of my testimony there was perfect silence for a short time, when the pastor closed the meeting—the last held there while we remained. This had been a great cross, and after bearing it the Lord blessed me as never before, and led me on, until one Sunday, while returning from the meeting, I felt the change I had been seeking, and these words were given me: "Now are ye clean through the word which I have spoken unto you."

That pastor came to Mr. D.'s meeting one

night and, in testimony, referred to an experience he had soon after becoming acquainted with Brother D. He said: "I felt convicted for a deeper work of grace, and sought and found it to the joy and satisfaction of my soul, but never spoke of it before because of something said by Mr. A., which injured my feelings very much, and I decided to let the doctrine of holiness entirely alone and labor for the conversion of sinners." Mr. D. replied: "According to his own testimony the brother is a fallen spirit, and unless he gets back that evidence he lost by not confessing it, he is a lost soul forever, and the idea of a graceless man laboring for the salvation of sinners is a false one. A person who has left the Lord has no business preaching at all, and should 'remember from whence he is fallen, and repent, and do his first works, or I will come unto him quickly and remove his candlestick out of its place, except he repent.'"

The pastor was evidently much stirred, and said: "I am glad you are not my judge." The meeting continued with great power and profit. The next week he came again, but retired before the meeting began, and did not come out for breakfast until after prayers the next morning. He never came again.

I was now obliged to return to my home in an adjoining county, and for several months

saw none of those who were so dear to me in the Lord. I had felt it duty, soon after my restoration, to write to a business man living near my home, whose wife and I had been very intimate friends. I wrote of the change, the joy and love I had realized, and exhorted him to secure the witness lest death, coming suddenly, might find him unprepared. I attended church and testified to the power of saving grace, and though I could not see any evidence of saving faith in the place, yet I felt it my duty to continue going. One night as we were passing out of church that business man came to me and spoke of my letter, what conviction it gave him, and that he could get no relief until he went to the Bible; and after seeking according to its teachings, had now found the witness of acceptance with God, and was filled with joy and praise. His testimony found a response in my heart.

A protracted meeting was now started, and though there were a few who came forward for prayers, nothing was accomplished. A nephew of mine, a young man, was among the seekers. At the close of the meeting one evening he came to me in tears, and asked what to do to find the Lord. I directed him to the Bible, and exhorted him to look entirely away from the surroundings to God alone.

While we were talking some one near began

singing, in which those remaining in the church joined. At its close the power of the Lord came upon me, and I knelt down and began to pray what the Spirit gave me. How long I prayed or for what I do not know, but when I ceased nearly every one in the house was praying as for life, and every professor, except that business man, was confessing their backslidings, and several young persons were praying for forgiveness.

The meeting closed about midnight, and in the course of a few days a number were converted and several restored, among whom was the wife of that business man; and what seemed strange to me, they were all in union with me, and often asked me for direction. Satan was not idle all this time, and the converts were warned against me as a dangerous person.

One young lady asked me if I had confidence in a certain man, who was very active in the meeting and professed great friendship. I replied: "Why do you ask me?" "Because," she said, "you directed me to the Bible, and it saved me and keeps me in God's love; but he told me to beware of you as a person partially insane." I exhorted her to always heed God's Word, and that would keep her from every snare. It was Friday evening, and we called at that business man's house, and several others who were in sympathy with us happened in,

and we spent some time in conversation on experience, and Scriptures that had been given us, and parted after prayers.

The next Friday night we all went again, and continued to do so with great profit to all, until division came, which left me again alone.

One night an old class-leader came to me and said: "I have been very much affected by your testimonies and feel dissatisfied with my state. How did you obtain what you now enjoy?" I told him, and he began seeking; but when he saw it would place him in opposition to the church, he shrank from the cross and fell back into the rut. These words came to me: "He feedeth on ashes, a deceived heart hath turned him aside that he cannot deliver his soul."

Another man asked my prayers in his behalf, saying he felt the need of a deeper work of grace. This Scripture was given me: "Ye dissembled in your heart when ye sent me unto the Lord your God, saying, pray for us," which I found to be true. We who met on Friday night had often spoken of another state of grace which I advocated, but did not claim, as the truth said: "Leave the principles of the doctrine of Christ, and go on to perfection," and many testimonies were given showing such a desire.

This seemed to displease the minister, and

one night my nephew said: "I feel God's presence, but have a hungering and thirsting after righteousness, that I may have the fullness of God."

The minister replied: "When souls have God's presence they are fully saved, and should not allow Satan to make them uneasy; they should be ever hungering and thirsting, and ever being filled, but never think of coming to a point where they will not thus hunger and thirst; as for perfection, there is none, only in love, which enables us to have charity for all, and does not judge or condemn any one."

I did not care for the thrust at me, but I did feel for those lambs who, if they heeded this, would fall into the surrounding indifference, and so be lost, so I quoted these truths: "'The time will come, says the Scriptures, when they will not endure sound doctrine, but shall heap to themselves teachers having itching ears, who shall turn their ears from the truth to fables;' and after all interpretations attached to truth by the human mind, the truth that is to judge us is truth still, and a belief in adding to or taking from it will only add to our condemnation in the final day."

The minister hardly waited for me to be seated, when he said, with evident anger: "We have heard *heresy* enough," and immediately closed the meeting.

This caused great excitement for a time, and he was severely criticised by some; but the leaven had been sown, and a short time after, when in a meeting, I more plainly declared the truth I could feel the division, and all but one, who before had stood with me, now sided with the church, and, after consultation, decided that I *did* lack charity.

This man, who still remained firm, went several times to Mr. D.'s meetings; and once, when the road was under water for quite a distance, had so great a desire for the truth that he waded through to attend the meeting. He realized advancement in grace, but his wife opposed him. He yielded, and went back to the church; and though he never claimed to be satisfied, he preached for that society until his death.

I had now returned to the neighborhood of the meetings. Mrs. B. was the one who was restored at the same time as myself—a very honest-hearted woman, but easily influenced. Her husband had known much of grace, and was led along until he came to the point of deliverance from the carnal mind, when he was foiled in some way and lost his conviction without realizing it. He went on making a profession, and one day Mr. D. said to him: "Brother B., unless you get back your conviction and realize what you were convicted for,

you are a lost soul." He hung his head in silence, and for some time showed deep feeling, but never gained that point. Three of the children—young people—professed religion, but gave no evidence of a change. One daughter claimed all she had heard taught, but *seemed* to be the same unchanged girl.

After a time Mr. B. felt the influence irksome, and desiring to get away that he might "the better use his talents," moved to another county, where he died. Mrs. B. used to come back occasionally, as her confidence was still here, but always in a fallen state, and until the last time was always restored, and went home happy in the Lord. After she was restored the last time she said: "Now I know why, when I go away from here, I always fall. I give countenance to the worship in my family, which is only by fallen spirits. I see it duty to refuse to kneel." She was encouraged to follow the Lord at the expense of everything, and she went home. When I saw her afterward she said: "The cross was too heavy, and I finally thought it was not duty." "But do you feel satisfied?" said I. "No, I do not," she replied. I did not see her for many years, when it was the same testimony, "I do not feel satisfied."

Mrs. C. was the woman who first invited me to Mr. D.'s meeting—an intelligent woman of

pleasing address, but very worldly-minded. She had once known grace, but did not now claim to be in favor with God. I used to stay with her when in that neighborhood. She was a great reasoner and exerted an influence few could withstand, unless aware of it. She was not at heart a friend of Mr. D., as I found to my sorrow. She would never say anything against him in a direct way, but, on the contrary, would stand in his defense when he was assailed in her hearing, but would, by insinuations (those most powerful of all weapons) attack his faith.

By her professed confidence in his doctrine and love for me, I was thrown off my guard, and fell under her influence. I was not aware of my state for a long time, though I was conscious of great suffering of mind, and a feeling of aversion and criticism towards Mr. D.

As time passed on I felt worse and worse, and finally spoke to her about it. She comforted me by saying: "I feel the same; but we must be made perfect through suffering." My comfort was like the morning dew, lasting but an hour.

One day Mr. D. called, saying: "I felt it duty to say something to you." I never could remember what he said, but he drew the line so close that I saw myself in the broad way,

and felt so discouraged that I said : "If what you say is true, I cannot see how I can ever be saved." He replied : "God will hold you responsible for obedience to the truth, and if you will not obey you must suffer the consequences." He then went away. I went immediately to my room and wept for a long time. The arrow had gone home, and I felt its convicting power. "I cried unto the Lord in my distress, and he heard me." I asked him to show me what I had done to drive him from me, and the first truth he gave me was this : "Whose end is destruction, who mind earthly things," etc. I there saw Mrs. C. ; there was nothing in which she showed so much interest as her household affairs, their little property, and an effort to get more.

Afterward this truth came to me : "Having men's persons in admiration because of advantage." I could clearly see she followed with Mr. D., not because of the doctrine, but for the loaves and fishes—the favors daily received from him.

I was greatly astonished at this light, but took my position with the truth, which made a great gulf between us, which she endeavored in many ways to bridge over ; but I could not be trapped again, and the way soon opened for me to go to spend a few weeks with Mrs. F., a lady who had been benefited by the foolishness

of Mr. D.'s preaching. She used to sing day after day :

" But be sure you gain the witness,  
Which abides both day and night ;  
This your God hath surely promised,  
This is *as a stream of light.*"

When she sang the last line I could see she felt it, and I could not help feeling I was without it, and I sought earnestly to God to show me what to do or what position to take to regain it.

One night these truths came to me : " Thy Maker is thy husband, the Lord of Hosts is his name." " The married woman careth for the things of the world, that she may please her husband; the unmarried woman careth for the things of the Lord, that she may be holy both **in** body and spirit." And Paul, by his judgment, concluded that those without family cares were happier and more free for the service of the Lord. " But all men cannot receive this saying, save they to whom it is given." In committing myself to these truths, I again realized God's approval, " like a stream of light."

## CHAPTER IV.

Duty now called me away from those with whom I was in fellowship, for several months. I intended to live strictly in obedience to God wherever my lot was cast. I labored to have my deportment in conformity with truth, and I might say my chief concern was to live a blameless life, believing this to be most pleasing to God.

One Sabbath these words came to me with force: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." and several texts that spoke of the righteousness which is by faith. I knew what was meant by conversion, but righteousness by faith I did not understand. I had never heard an advanced state spoken of by that term, and I was away from any who might have explained it to me; but I felt convicted. Here was a truth that would judge me in the final day, of which I knew nothing. I was righteous outwardly because I would do right, but inward righteousness by faith I was as ignorant of as were the Scribes and Pharisees.

The truth said it was obtained by faith; but faith in what? was the question. I could not solve it, and went to God for help, who gave me this truth: "Who shall ascend into the hill of the Lord? who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his hands to vanity, nor sworn deceitfully; he shall receive the blessing from the Lord and *righteousness* from the God of his salvation." "Israel followed after righteousness, but did not attain it, because they sought it by works." "But the Gentiles following after it attained to it because they sought it by faith."

For several months I continued the effort of believing these promises, resolved to continue until I knew their saving import. I will pass over in silence the buffetings of Satan and the persecutions of the world during this time.

I now came back within a few miles of Mr. D.'s and boarded for a time in the family of Mr. E. They had attended Mr. D.'s meeting, been convinced of the truth, and were benefited; but the cross that takes reputation and the friendship of the world was refused, and they turned back, and he became destitute of all self-respect, and finally lost his reason—a manifest judgment of God because of disobedience to known duty. I met Mr. D. on my way there, who greatly encouraged me in my effort to obtain what I was convicted for.

My trials for some time after going there were great, but my determination was greater, and one night after going to my room I felt what I can only describe in the simple way it came to me. It was like sparks of refining fire going through my heart, consuming the unrighteousness therein; a quiet joy was there and a light I never knew before. For days I sang:

“Now will I tell to sinners round  
What a dear Savior I have found,  
And point to his redeeming blood  
And cry, “Behold the way to God.”

I knew I had what I had been convicted for, and though it came to me in different truth from others, yet I knew what a “deeper work of grace” was.

One Sunday the way opened for me to go to Mr. D.’s, so that I could confess what I had realized; and O, how the Lord did pour his love into my soul; the instructions seemed especially for me, and I realized great strength therefrom. He spoke of the snares Satan is constantly setting for us, and the necessity of watching and praying. I was greatly impressed by this, though unaware that many snares were already set for me, from which God most signally delivered me. I returned to Mr. E.’s after the meeting. The whole family being present, I told them what God had done for my soul, and my present enjoyment.

One by one they all left the room but Mr. E.; and by the manner of the children, I thought he gave them some sign to do so, as it was a strange proceeding. I remembered what I had heard that day, and looked to God. After a moment's silence, he said: "You believe in *all* being led by the Spirit, do you not?" "Yes, if it is the Holy Spirit," I replied. Fixing his eyes insultingly on me, he said: "The Spirit leads me to kiss you." I met his eyes with a flash of indignation, which was supported by the power of this truth, "Even the devils are subject to us through thy name." I said not a word, but continued looking steadily at him, until he dropped his head and left the room.

I lifted my heart in praise to God for deliverance, and went to my room, spending the night in prayer for God's protecting care, and left the house the next day.

Mrs. E. was a woman of very upright principles, and had always treated me kindly, and thought it strange that I left without assigning any reason for doing so, as did also many in the vicinity; but I explained to no one, and time soon justified my course to all.

I met Mr. D. the next day, who said: "I do not like to interfere in your matters, but I feel impressed that you ought to get a new boarding place."

There was an old man going about the coun-

try at this time notorious for his Freelove principles, whom no one of respectability would receive or aid. He came to that "Father's," and, after defining his views, was directed to Mr. D.'s as a place where his doctrine *might* be received. He came, a perfect stranger, at meeting time. Mr. D. treated him courteously, as he always did every one. His testimony in the meeting was this: "God has sent me around to declare that we are no longer subject to the Word; it is the time of the spiritual dispensation, and the Spirit alone is to govern and lead us; so it is as much folly to be subject to the Scriptures as to go back under the Mosaic law of rites and ceremonies."

Mr. D. replied: "There are many spirits in the world which we are commanded to try; what have we left to try them by if we reject the Word? The *Holy* Spirit and the Word agree; this Word was made flesh and dwelt among us, and has made an atonement for our sins, and whosoever rejects the Son is anti-Christ, and behold! there are many in the world. 'Man shall not live by bread alone, but by every *word* that proceedeth out of the mouth of God.' 'Thy *word* have I hid in my heart that I might not sin against thee,' and they only are left to believe a lie who receive *not* the love of the truth. God forbid we should ever be so unwise as to reject the only means of our salvation."

The old man went away and came back the next day. Mr. D. met him at the door with these words: "The doctrine you hold forbids me receiving you into my house or bidding you God-speed."

The old man said: "The Spirit told me just before reaching here that you would turn me out of doors."

Mr. D. said: "The Spirit did not tell you so as he knew I would not allow you to come in."

Mr. D. felt as though God's all-seeing eye had indeed led him when he found out the true character of this man; and that during his stay in a momentary absence of the family from the room, he had proposed to greet the girl who worked for them with a holy kiss.

Mrs. F. is the lady from the village who in the early part of this work was mentioned as having been benefited, and afterward became very untruthful. I met her now oftener than any of my Hopewell friends; and as I had been benefited by her and she claimed a special attachment for me, we often went to the meeting and other places together. After a time she seemed changed; she became harsh in spirit and rude in manners to those whom we met who were not in sympathy with us. I was often mortified and grieved, not believing *that* a true Christian spirit. I spoke to her about it, but she reproved

me, and said: "Mr. D. teaches that salvation is separation, and this is the way to keep the precious from the vile."

She soon began criticising Mr. D., saying: "He has too much forbearance with fallen spirits and gives them more countenance than he ought;" claiming the Lord showed her this.

She then said: "God revealed to me that he would never send any one to reprove me who was beneath me in experience, and that I have more light and grace than Mr. D., and can see that he does not walk up to the truth as he should." She told this to two other ladies who were in grace, and drew them away with her for a time. I would not be influenced against Mr. D., having before this suffered the loss of my evidence by so doing.

Not a word of all this came to Mr. D., as she was very affable to his face. I knew not what to do, being yet but a babe in Christ, and not well understanding the wiles of Satan. It did not seem possible she was wicked enough to say, "God showed me all this," if it was not true, and yet I knew there was no wrong in Mr. D., so I looked to the Lord and waited.

One day when Mrs. F. was absent, Mr. D. said: "I feel that my days are fast being numbered; and though I do not pretend to know when God may call me, I now feel like making a request of you, who will probably live to see me

carried to my last resting place. Do not call a minister from any denomination to officiate at my funeral; any one of you who have access to the throne of grace can offer a simple prayer, and you can all sing, 'Who are these arrayed in white,' etc. Do not invite any of my relatives or enemies, but let all be done by my friends, quietly, and with simplicity."

When I next saw Mrs. F. I told her of Mr. D.'s request. She saw him in a day or two, and said: "Brother D., I have had a revelation from the Lord that you are about to die, and that you must not have a preacher at your funeral, but that one of us must read a chapter from the Bible, and pray, and sing a hymn."

When I came to the meeting next Sunday Mr. D. told me of Mrs. F.'s revelation. I was horrified, and finally told him that I was the one who revealed it to her. His only reply was, "Can it be possible?"

In a few days I saw her, when she claimed another revelation,—"That all the appetites and desires of man's physical existence were destroyed when salvation was realized," and that this was fully corroborated by Mr. D.

The next Sunday Mr. D. said: "I feel it a duty to speak on a subject to-day that belongs in the *whole* counsel of God, which I shall never shun to declare as it is revealed to me by the Holy Ghost. When God made man out of the

dust of the earth and breathed into him the breath of life, he pronounced a blessing upon him; by man's disobedience he lost not only the divine image of the soul, but the perfection of the body. The provision God made to atone for this is found in Christ's death and resurrection; his death to restore the soul to its original purity, his resurrection to bring the body back to its perfection, so that in the future state of existence 'Soul and body shall his glorious image bear.' In this life the soul, to enjoy Scriptural salvation, must, through the provision, be freed from its depravity, but the body not until 'this mortal shall put on immortality.' All the God-given desires and appetites of the body are lawful, but should be controlled and governed by the will as enlightened by grace, so that God does not destroy any part of his creation, but rather separates from it that which was the work of the evil one. These things are clearly explained in Scripture if there be eyes to see and a heart to understand. The extremes to which some persons suffer themselves to be led are but the work of Satan, who cares not what means he makes use of to destroy them."

I was always slow to lose confidence in one whom I had believed upright, but now I *had* to see Mrs. F. was not only deluded, but untruthful; yet I looked, hoping there might be some

mitigating circumstances or misunderstanding to relieve this awful picture.

The next day I opened the Bible to the history of "Uzziah who was made king at the age of sixteen, and did that which was right in the sight of God, who marvelously helped him until he was strong, when his heart was lifted up to his destruction and he took upon himself to burn incense, which was not lawful but for the priests." There I saw Mrs. F. She was marvelously helped of God when she was humble, but when she became exalted and took upon herself to teach when *she* was in need of being taught; and being lifted up with pride fell into the delusion of the devil until she had become untruthful.

When next I met her I asked her before Mr. D. and others, "Why did you tell such a falsehood about Mr. D.'s funeral, claiming it to be a revelation from God, when I was the one who told you?" She replied: "I only meant the reading of the chapter." I then told her all I had seen. She was much offended, and told Mr. D. that "She that had eaten bread with her had lifted up her heel against her," and went away.

For a long time she was not seen by any of us, but at last she came back repentant, asking our prayers. Mr. D. prayed for the Holy Ghost to be given her, which she received. "Now,"

said he, "for the confessions." After waiting a few moments, she drew herself haughtily up, saying: "I have no confessions to make." She left us after trying in vain to get some countenance; and then wrote repeatedly to Mr. D. inviting him to call, which he refused to do, and she finally went back to the old church she had left years before. She circulated many untruthful reports about us, which we bore patiently for Christ's sake, and left her with her God.

Mr. D. once spoke of marriage in these words: "It is an institution ordained of God, and if persons who are right are led into such a contract, God's blessing is upon it; but unless thus led, it would be better to follow Paul's course, of singly devoting himself to the service of the Lord; but saved persons thus uniting with unsaved ones not only bring upon themselves God's disapproval, but a life of sorrow and trouble; 'So, let every one abide in the calling wherein he is called,' not seeking for any change, but with a single eye, follow the Lord whithersoever he leads." I had now become established in all the grace I had received, and been tested on all points relating to it; had heard advancement taught, but had, as yet, no conviction for it.

## CHAPTER V.

One day a lady, alone in her carriage, drove to the door. Upon being invited in she said: "I have heard of you, and wish to hear the truth. Can you communicate it to me if I withhold my name?" He replied: "Oh, yes, I am willing to do so." He then told her of man's sinful, depraved condition, the provision God had made for his redemption, and the sacrifices requisite to its attainment, and God's promises of sustaining grace. She listened eagerly, and when he ended sat thoughtfully a few moments, and said: "And can there be no reserve?" "Not the least," he replied.

She thanked him for the interview and went away. He thought of Nicodemus, who came to the Savior by night for fear of the Jews.

A few months after he met her again at a meeting where he had been invited. She there told him her name and the reason she withheld it when she called. She was staying with a family but a few miles away, who were such bitter opposers that she dared not let it be known that she had called on him. She ad-

mitted she had heard the only truth she had any confidence in, but shrank at the idea of "no reserve," and said as they parted: "My heart is now like a stone, and I have no feeling whatever about my soul."

I might tell of many, many more who, hearing the report of what was here taught, came to see, were convinced, convicted and saved, but who, when they saw the line drawn without any deviation from the right, did as many of the disciples, "Went back, and walked no more with him." I could tell of many others who became dissatisfied with the church because of some personal grievance, and, expecting a willing ear for their selfish fault-finding, or aid in furthering their undertakings, came to Mr. D. To all these he held up the Word as a glass into which they might look, and if they saw what they did not relish they soon found an excuse for leaving. This last class seldom came the second time. But to all he was the same courteous Christian man; and to those who came with an honest purpose, they always felt what is implied in this truth: "Where the Spirit of the Lord is there is liberty."

Nearly two years had passed rapidly away amid all these scenes. God had led me into the knowledge of many truths, and I was soon to see what I had not known before. The every day trials of life were severe and began

to produce in me feelings that I did not suppose could exist in any one who had realized the truths I had. Until recently I had not been aware of anything in my heart but what was right; but now, in spite of grace and the power of my will, I felt many times that which caused me to say many things I was afterward sorry for. I examined this feeling and found its nature to be anger, jealousy, or pride, and that it came out of my heart. At first I thought I must be fallen from grace and that this evil had returned to me; but as the days passed on I had the witness clear, without a shadow of doubt; so that was not the cause. But these wicked things *were* in my heart, and where did they come from? I had supposed sin was cast out root and branch, though no Scripture had ever been given me to that effect; and though I had been tempted by thousands of wicked things, yet I had not, since realizing the righteousness by faith, been conscious of anything like this. I was sorely grieved, for I did delight in the law of God in my inmost soul; could this be another law waring against me?

I told Mr. D. my perplexity and grief. He asked me if I had retained the evidence of what I last realized? I told him I had. He then said: "I will tell you something few will believe, but it is strictly Scriptural, and I know it by experience. I have never read of it in

any work except Madam Guyon's, who clearly defines it. There is a third state of grace in which a death to sin is realized, and the soul is then delivered from things which so trouble you. I know when I realized it, and it was as clear and distinct as conversion or a pure heart; and as there have been few who were faithful long enough to see it as you have now, I have said but little about it. But there is one girl who lived with us for many years, who came Monday morning a strict Catholic, and was soundly converted Saturday night; she afterward received a pure heart, and then, after being faithful for some time, found it as you have now, that the evil nature was still in existence. I told her of this state, and though at first she doubted it being sound doctrine, afterward she was convinced and realized it. Go and ask her about it, for 'In the mouth of two or three witnesses every word is established.'"

To say I was astonished does not describe my feelings. It was as though one whom I had believed incapable of teaching anything but the honest truth had in a few moments received and declared the most unreasonable, unheard-of inconsistency imaginable. Like a ship suddenly stopped in its progress, I was shocked and so amazed that I could say nothing, and went away. I was filled with conflicting emotions. Could it be, after all, that I was

deceived in Mr. D.? And was not this doctrine going beyond the truth? I was beset on every side with myriads of evil spirits who tempted me in every way, that I would find I was following a false prophet, and this was but the beginning of false doctrine, etc.; but soon I decided that Satan would not save me from going astray, and I gave place to him, "no, not for an hour" longer, and turned to the Lord. This calmed me and I looked prayerfully at it. Mr. D. had believed in this third state before I knew him, and yet God showed me he was a "teacher of righteousness," and why should I condemn what I knew nothing of? And might not a pure heart be a preparatory state to the greater change of the nature? But I could not reason it out in this way. Then here was my experience—and I could doubt my existence as soon as that—and here, too, was the evil I had felt. What should I do? Between the perplexity and the depravity I truly felt as though weighed down by a body of death. I finally concluded to take Mr. D.'s advice, and went to see that girl, now a woman of a family, married to one whom God warned her against in many ways, suffering in every way, destitute of the Comforter, and an object of God's displeasure. I asked her of the third state of grace. Her face brightened as she said: "Yes, I realized that, and it was as much greater than a pure

heart as a pure heart is greater than conversion, all of which were perfectly satisfactory to me. I at first doubted and reasoned whether it was an orthodox doctrine, but I was convinced I had the evil nature in possession, which was a greater argument than any I could reason out, so I committed myself to it and realized it: a death to sin, and my will was lost in the will of God. This was before I married. I told it to Mrs. C., who advised me never to speak of it to any one, so I kept it hid in my heart, not giving God the glory due to his holy name, though for a long time he impressed truths upon me to show me it was duty, and finally he left me; and afterwards I married, and am now suffering the righteous judgments of God for not obeying the truth. Do not doubt there is such a state. I am a fallen spirit, but testify that I once knew its light and power."

I left her and went away, thoughtfully saying: Shall I reject these things when I have no reason for believing them false, only that I never had heard of the doctrine? Did not the Savior teach doctrines new and strange, and many turned back because of them? Shall I also go away? If I go back it is death; if I remain where I am it is the end of progress. I could but die by going on, so I looked to the Lord who gave me this truth in Deuteronomy: "How shall we know the word which the Lord

hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not or come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously, thou shalt not be afraid of him." And I said: "All that Mr. D. has taught up to this time has come to pass to them that believed and obeyed it. I will believe this report, and then when the arm of the Lord is revealed to me I also shall be a witness." But as yet I had no conviction and decided to wait on the Lord. For several weeks nothing special was given me, and then for days these words were often before me: "Will you obey me?" I replied: "Yes, Lord, I will." Then again the words would come, "Will you obey me in all things?" and I would again say, "Yes, Lord, in all things." This was so often repeated that I began to think there must be some awful test or trial awaiting me, and that the Lord was thus preparing me for it by such a committal. One day it came to me about "Elijah who, as he slept under the juniper tree, was told by the angel to rise and eat, which he did, when the angel told him to eat the second time for the journey was great." It gave me a feeling of great care and determination to do all the will of God at any cost.

I was now at home, teaching a school near by. The care of a family of five depended mostly

on my earnings, and as there had been several teachers before me who had failed, I desired greatly to succeed, as my reputation as a teacher was at stake. I had very flattering success from the very beginning, and was highly complimented by the leading person in the place. How little I knew what God had in store for me !

The family were professing Christians and had evening prayers, in which I had always taken part. One night in a conversation in which the plain truths of God were rejected, I felt an aversion to joining in their worship. I at first thought it a suggestion to the mind, but after a while, being reminded of my promise to obey God in all things, I saw I had a duty in the matter, though I waited on the Lord, praying for help to keep me from following any spirit but the Holy One. It was a great cross, but I told them I did not in any way wish to interfere with their worship, but they must excuse me from joining. They were much grieved and abandoned it. I was very much blest after this, and could see a gulf between the world and myself growing wider.

I now felt it my duty to close my school by prayer, and as I already opened it in like manner in the morning, I knew it would be considered a very strange procedure, and would also be a blow at my prosperity. I began to tremble

with apprehension, not knowing what would come next, and if God had not poured a double portion of the Spirit on me I should never have gone through. I knew Satan could not give the love of God, and as that filled my soul I determined to go on. At the close of that day the scholars looked at me queerly as they kindly bid me "Good night." In a day or two, as I called a class, I felt I should ask God's blessing on its members, which I did in a few words, kneeling. All were pale when I arose and resumed the exercises. I knew my course was severely criticised, which I did not wonder at, and insanity began to be intimated, and though I could not yet see any design, I kept a single eye and followed on. The hardest was yet to come. Friday as I called the class in grammar God said to me: "Would you be willing to give up teaching this if I required it?" My heart stood still! What an insane idea! What did it mean? What reason could I give for such an act, and Oh, I could not look at it now, and went on with the duties of the day.

On going home I went immediately to my room, but not to sleep. I saw it all. If any duty I had ever done was of the Lord this was, and I knew it was no more unreasonable in the sight of God than for him to require Abraham to slay his son, or Ezekiel to cut his hair, weigh

and divide it, casting a third part into the fire, smiting a third part with a knife, and scattering a third part to the winds, etc., with many other singular things in the Bible; but there was a design in all God required, and might there not be some wise purpose in all this, the most humiliating and trying of all that was ever required at my hands? But in the sight of men my business would be gone, my reputation gone, and all would regard me as insane or hopelessly deluded, and, what was worse than all, would charge it back on Mr. D.; not a man, woman or child but would ridicule the idea, and I would be the jest of the town. I was well enough aware I would be obliged to leave the school, and then what would I do for a livelihood and the maintenance of those dependent on me? I knew also there was not a book written, not even the Bible, but that the rules of grammar, to a greater or less extent, were observed in its construction. Why, then, could I not teach it? Oh, talk of the early martyrs! There is a martyrdom in spirit equal to any upon record, and during this trying ordeal I was sustained as were those who were burned at the stake. I did not decide what I would do, but often through the night it seemed as though Jesus kneeled before me, saying: "*Will you?*" I had planned to go to Hopewell this Saturday afternoon. I went, and when I arrived at Mr.

'D.'s I found Brother A. there, who, after I was seated, said: "I called to tell of a singular experience I had last night. I saw the Savior before a person whom I did not recognize, and he kept saying: "Will you? Will you?" The person did not reply, but looked sad. I thought I would tell it thinking there might be a meaning to it."

Here was another testimony I did not dare doubt, for who but God could have shown him just what had been given me, and my attitude. I said: "Perhaps I can explain what you saw," and I related all the dealings of God with me since I saw them last.

Mr. D., in a guarded manner, said: "It is not for me to say what is or is not your duty. God is his own interpreter, and he will make it plain, but I am free to say, that whatever God makes known as duty must be obeyed if you are ever saved; and simply because what is presented may be out of the ordinary way of moving, or unreasonable to the natural mind, is not proof that it is not right. God often leads in such ways for a purpose, as is seen many times in the Scriptures. Wait on the Lord until you are satisfied it is *his* voice, and then obey it at the expense of *everything*, not excepting life itself." I had not needed to be convinced of duty, but now said: "Lord, I promised obedience and will perform my vows."

His blessing came upon me so that I fell on my knees praising him, and then sang :

‘ Jesus, I my cross have taken,  
All to leave and follow thee;  
Naked, poor, despised, forsaken,  
*Thou* from hence my *all* shall be.  
Perish every fond ambition,  
All I’ve sought, or hoped, or known,  
Yet how rich is my condition,  
God and heaven are *still* my own.’

The entire hymn was singularly applicable to me, and for many weeks different parts of it came to me and cheered my heart. Briefly, I returned to my school and performed my duty tremblingly but yet decidedly.

Several persons called on me in the evening. Among them was the wife of that business man, who said : “ I could reconcile my son to your turning the school into a prayer-meeting, but your stand about his grammar I protest against.”

One of the school officers also called, and kindly urged me to change my mind, offering pecuniary inducements for the next term; and when he saw he could not move me, he said : “ I am very sorry, but you will be obliged to leave the school, as none in the place will submit to the stand you have taken.”

I simply told him I was prepared to do so, and gave him the keys, without attempting an explanation to any one. Knowing the excite-

ment this would produce for a time, I thought it best to leave, and hearing that Mrs. C. wanted a seamstress, I went there. I now had ample time to review what I had done, and by degrees I could see the design. God had chosen me for himself alone, and had required the sacrifice of all that he might mold me after the image of his Son. I had a vain ambition to gain a reputation superseded by none; and when I saw any advance toward that end I was pleased and self-satisfied; then, too, there was no branch in which I was as proficient as grammar, and was always chosen as critic at the literary gatherings I attended. This helped to foster pride in my heart and a contempt for those whose language was defective. I saw how wicked this feeling had been and how opposite this to the heart of the Savior, who came in the lowliest garb and chose his companions from the most illiterate class. God had showed his love to me the most by requiring that which forever destroyed my prospects in this world, that I might gain a seat with the Savior in the future, and I could see what my feeling would have been in heaven, seated by the ignorant disciples, had I been left to pursue my way. How thankful I now was at what he had taken from me, and I shut my eyes to the world and sang:

“ Vain delusive world adieu,  
With *all* of creature good,” etc.

I now heard from an older sister in whose district I had once taught, where I was much loved and respected. She had met a man who once lived with Mr. D., but against whom he had become very bitter. He had come to their town recommended by that "Father," and had circulated reports defaming the character of Mr. D. and all those who came to his meeting. When asked for an explanation I only replied: "He should not be believed," and left it with the Lord.

Calling one evening at Mr. D.'s, who lived but a few rods distant, I was much impressed with his explanation of this truth, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." He said: "There were some who desired to see Jesus, and for an answer came these words, as to see him is to see the import of this truth, which implies the death of the old nature, from which death springs the germ of the new life in Christ Jesus; and except this death is realized there is no fruit unto holiness. To rest short of this is to rest in the law, which is only our school-master to bring us to Christ; and what the law could not do, being weak, God sent his Son to accomplish by his death. How then shall we escape if we neglect so great a salvation?"

I had as yet no conviction for, but was a

believer in, a third state of grace, and while walking back that night this prayer was inspired in my heart, "Lord show me what I am and what I must be." Soon after a figure was presented to mind—a man intoxicated, in rags, and talking hardly intelligibly but incessantly, and near him a little child sitting on the floor, its little hands and feet in playful activity, but contented and quiet. Here was the answer to my prayer—my present condition like that loathsome man; what I must be, as the infant in simplicity and innocence. What a contrast! It struck conviction to my heart, and I saw the meaning of the truth, "The pure in heart shall see God,"—shall see God's holy character in contrast with his own. How few had ever been faithful long enough to see this, which thought seemed to fill me with great earnestness to attain all the atonement had provided for me.

At the next meeting Mr. D. said: "The third state of grace is clearly defined by three Scriptural witnesses, Job, Isaiah and Peter. Job was a perfect and an upright man—perfect in the state he had attained unto, and upright because he had retained the evidence of it. God put him into the hands of Satan who sent afflictions upon him to humble him, in order that he might see himself and God's holiness. Job's consequential feeling is clearly seen in these words: 'But now they that are young-

er than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.' When he had been stripped of children, property and health, opposed by his wife and tormented by his three friends, and in all this sinned not, but held fast to his integrity, God revealed himself, and Job answered and said: 'I have heard of thee by the hearing of the ear, but now mine eye *seeth thee*.' What was the effect of this light on Job? 'I abhor myself and repent in dust and ashes,' because he saw the evil nature he possessed in contrast with God's nature, and after realizing the change, God turned his captivity and gave him double what had been taken from him.

‘Isaiah was a prophet of great humility, not needing such discipline, but was brought to the same point, but by other means. He says: ‘Woe is me! for I am undone; I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King the Lord of Hosts.’ He saw the Lord in contrast with himself as Job did. ‘Then flew one of the seraphim unto me, having a live coal in his hand which he had taken with the tongs from off the altar, and he laid it upon my mouth and said, Lo! this hath touched thy lips and thine iniquity is taken away, and thy sin is purged.’ After that he was ready to hear the voice of God, and said: ‘Here am I, send me.’

“Peter’s experience, though different still, led to the same point. The Lord said: ‘Simon, Satan hath desired to have thee, to sift thee as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren.’ Peter did not understand he had a nature that, ‘When he would do good evil was present with him,’ which would lead him to do evil when he would do good, so he felt ready to go with the Savior to prison or to death, and did not know he would so soon deny him; but after being sifted and converted, (which here implies the destruction of the evil nature) he was prepared to ‘strengthen his brethren.’”

The Spirit had now begun a work in my heart, and an effort was begotten which never ceased but once until I was delivered from the carnal mind; then I thought of this truth: “Ye are the clay, I am the potter,” and I thought it implied a state of inactivity, and that my effort should cease, and so I rejected it, but found it plunged me into a state of darkness and confusion. I told Mr. D. about it, and he said: “You have not the true light, for God knows it all, yet he will be sought unto by the house of Israel to do these things for them, and an effort, aided by the Spirit, must continue until lost in the realization of what it implied; to stop this effort is to lose conviction without gaining anything.”

I took a stand against what I had done, and soon the effort was again given me, and I saw myself like a lamb striving to get into the next field, striking its head first on one side of the gap and then on the other, overlooking the only open way, and I cried out like Job: "Oh, that I knew where I might find him!" For a long time the effort continued. I was buffeted on every side, but many truths were given me to encourage and strengthen my faith.

I now went to Mr. D.'s to stay for a time, and one night, as the family and a neighbor were present, Mr. D. began talking. I never could remember just what he said, but it seemed to fall into my heart like leaven, and all he said increased its power, until my heart was like the truths he uttered. I saw the highway cast up for the redeemed of the Lord to walk in, and heard a voice say: "Record her name, she has entered the way." I felt like the little child I saw, and did not wish ever to speak another word, but just to live throughout time and eternity in this element of joy and love. I could not sleep for joy and wonder, and occasionally would say, "Is not this imagination?" But on looking into my heart there was the change. I could see it, feel it, and *knew* it. The arm of the Lord had been revealed.

Mr. D. was still a true prophet, and I was a witness to the third state of grace. But the

next day the temptation came. "Though old things had passed away, how could I say *all* things had become new" without waiting to be tested, and perhaps it would not be best to confess it until I became better established in it. I was afraid this might be the enemy, but looked at it long enough to receive an impression that weakened me and I said nothing to any one.

In a day or two the minister from the Hopewell church and one of the leading laymen called. The conversation turned on experience, when Mr. D. mentioned the third state of grace. The layman dissented, but the minister asked for an explanation. Mr. D. answered by quoting this truth, "If the righteous *scarcely* be saved, where shall the ungodly and the sinner appear?" and continued as follows: "Why are the righteous *scarcely* saved? Because a righteous man is not a holy one. There is no doubt about a holy man; he *is* saved, but this righteous or right-wise man is following after holiness, and only retains his righteousness so long as he lives up to the light given; if he sees something more to attain unto, the advanced light condemns him and his righteousness is gone; that is why he can *scarcely* be saved. This righteousness is not obtained at conversion, as then only the sins are forgiven, but is an after work wrought in the heart by faith in the truths relating to it; but this sec-

ond change does not make him holy, but only prepares him to see his evil nature in contrast with God's holy character. I appeal to any one who has retained the evidence of the second change for any great length of time, if he does not find the seeds of sin *still* remaining in him. I am well aware this is not a doctrine found in the theology of the present day, but it is the theology of experience, and there is nothing else reliable."

I was not in the room, but could plainly hear what was said, and felt prompted to go in and confirm it by my late experience; but while I waited they left, the layman exceedingly bitter and the minister under conviction.

I now began to feel badly, and continued to feel worse until I felt wicked—more so than I had ever done; and though I did not act I finally felt in my heart that I dared walk contrary to known duty. I then thought of Madam Guyon's words: "Satan could not have been a devil had he not first been an angel; and the higher we rise in grace the more like Satan we become if we fall." This so alarmed me that I turned to the Lord and prayed to know what I had done to cause all this. I was first directed to the change God had wrought, then to the suggestion not to confess it, and then to my disobedience in refusing to be a witness to the third state of grace. I was greatly grieved, as

it had been my intention to be faithful, and felt I needed yet to be a hearer of the Word that I might be kept from falling. I had promised present and future obedience, and God again smiled upon me. I went to those two men, confessed my neglect, and told them my experience. The layman said: "I will not believe it, if I am lost." The minister, who had so soon taken a stand against Mr. D., said, referring to his last words: "There is nothing so *unreliable* as experience."

## CHAPTER VI.

I was now led into truths I had never known before, and could, by them, see the nature of the change I had realized. It seemed to me much more like a new birth than any change I had known previously, and I was perfectly satisfied that the element in me which had been stronger than my will, and which was not subject to the law of God, neither indeed can be, was separated from me, and in its place were truths like these: "Great and precious promises are given us whereby we are made partakers of the divine nature." "Now is the axe laid to the root of the tree." "He that hath this hope in him purifieth himself even as He is pure." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and many others which were the joy and rejoicing of my soul. I could see how very far the professed church of God had gone from the Word, until there proceeded not a ray of light from her, and as Mr. D. said, "They teach for doctrines the commandments of men," as obtained from the contents of their libraries, which at the best is but collateral testimony.

Thus, "The leaders of the people cause them to err, and they who are led by them are destroyed," and the Savior said: "Let them alone, they are blind leaders of the blind, and shall both fall into the ditch." These are the false prophets to beware of, who teach many ways, but not the narrow one which Christ taught.

The country is full of schools and colleges for the education of young men preparing for the ministry, who claim a call to this work, who before entering upon it must pass an examination, not in Christian experience, which alone gives the knowledge of the gospel, but in the productions of men, so as to keep pace with the progress of this advanced age. Paul, the most learned of all the apostles, was chosen as the one best fitted to condemn this course, being sent out to preach, "not with enticing words of man's wisdom;" and he warned those to whom he wrote against having faith in it, as it was foolishness with God; and it seems strange that persons of intelligence should claim it a necessary qualification for laboring in the vineyard, when God said: "He has chosen the weak things of the world to confound the mighty." But they say, "Sanctified human wisdom adds to our usefulness." But will God sanctify what he declares he will destroy?

The only reason of this is, the Word of God

is rejected. When the man fresh from his collegiate course stands up to tell the people what the gospel is, what is his dependence? Certainly not the Holy Ghost, but his educational qualifications, and what he delivers has taken days of study and research, and the people say: "We have had an intellectual feast to-day." But what of him who cries, "What can I do to be saved?" Is he not offered a stone for bread, and does he not "wander up and down the earth to find the word of the Lord," and find in its place he that prophesies out of his own heart? We are living in the fulfillment of these truths; and happy is he who is not ignorant of the times and seasons foretold by the prophets who received the Word at the mouth of God.

A year passed by, not without trials, but with God's love and approval. I had labored at anything my hand found to do, knowing it would be useless to attempt teaching again. Now, with expenses daily accumulating, and scarcely enough on hand to meet them, I felt I must have more reliable business. I tried to get a situation as writer or copyist, but there were already more applicants than places. I tried as a seamstress with the same result. The stores were filled with clerks at bare living pay; the shops and factories over run at starvation prices. What to do I did not know and was

in a great strait. It had been instilled into my mind from early childhood that housework was the lowest of all, and to be a "hired girl" was but a step above disgrace. But there seemed no alternative. I must do something, and every other avenue to me was closed. I confess it was very humiliating; but confident God knew what was best for me, I took up my cross and went to work in the kitchen of a very kind old couple who lived near Mr. D.'s. I cannot truthfully say it was not galling to earn in seven days what had once been my wages for one. But I never murmured, feeling it was God's way, and his love cheered me on. After a time I saw my expenses would be more than my income, and what I suffered over this no tongue can tell. God had said if I trusted him "He would never suffer me to be confounded or put to shame;" but what could be more shame than to fail to meet lawful obligations and then to have it charged to the cause I so much loved?

It seemed hard to endure, and I wept and prayed, willing to do anything to avert this. Many Scriptures were given me implying God's care, and this hymn :

"Give to the winds thy fears;  
Hope and be undismayed;  
God hears thy sighs, and counts thy tears,  
He shall lift up thy head.  
Through waves, and clouds, and storms,

He gently clears thy way;  
Wait thou his time, so shall this night  
Soon end in joyous day."

I clung to these promises, crying, "Lord, help my unbelief." I cut off all personal expenses possible, buying only the coarsest clothing, and hardly enough for comfort; and when tempted to complain, was reminded of the Savior, who had but one garment at his death for which to cast lots. I learned from this a Scriptural economy I should have never learned otherwise, and for which I was ever after thankful. It was not for myself that I cared; but the prospect of being placed before the world as dishonest because of my obedience to God, was trying my faith to the uttermost; but I determined to cling to the truth, "Come disaster, scorn or pain," believing he could overrule all for my good in some way.

After a time my eyes were opened in a direction I had not thought of. There were others more able whose duty it was to carry the burden I was bearing, who would never think of responsibility if it were not cast upon them. I, therefore, after meeting all indebtedness of my own contracting, left my care to those to whom it belonged, feeling that I had never refused to do all, and more, than duty and affection required. I had cared for myself since the age of thirteen, had been industrious, and fortunate

in commanding good wages, which had been contributed to the maintenance of those depending on me; but this did not shield me from the charge of refusing to aid one who had given me birth, in the time of her old age and infirmity, and it was heralded throughout the country that "I would not even get my mother a pair of shoes." I received it all for my good, as among the "All things" that must be said falsely, for Christ's sake, and went on my way rejoicing in the mysterious ways of God, well knowing that sickness would demand aid impossible to give if there was no opportunity to save.

A German Catholic woman had lived with Mrs. D. for several years, and when about to leave Mr. D. said to her: "I feel bad."

"Why do you feel bad?" she said.

"Because you have lived here so long, and are now going away and have not been converted," he replied.

"I read my prayer-book every day," she said.

"You can never get converted unless you throw away your prayer-book," he replied.

In a few weeks she came back a changed woman, and in her broken way, said:

"I throw away prayer-book, Catholics and everything, and then I prayed to the Lord, and my heart was alive, and I feel if I die I will go to heaven."

After a long time he saw her again, and she said: "I have joined the Methodist Episcopal church; they told me I must, so as to have some one to bury me."

He said: "You are already buried," but she did not comprehend its meaning.

At last she was taken sick, and for nearly two years could not go from her home. Not one of her church friends came to see her all this time, though she sent word repeatedly to them, and to her preacher, desiring their counsel and prayers.

I had never met her but twice, but one day I was impressed to go and talk with her about her soul; she was very feeble, and able to sit up only a little while at a time. I told her why I came, and she wept and said:

"My soul is not saved. I feel bad, and I am afraid to die. I wish Mr. and Mrs. Dunkle would come and see me."

I returned and told them her desire, and they went to see her. After they had talked awhile Mr. D. said to her:

"You have lost something."

"Lost something?" said she. "What have I lost?"

"Do you remember so many years ago where you threw away your prayer-book, your heart was all alive, and you felt ready to die? You had love, God's love in your soul; you have lost that love," he said.

It slowly dawned upon the feeble mind, and then she burst into tears, and said :

“ Yes, I lost the love. Now I will die and lose my soul.”

“ No,” said Mr. D., “ you can get it back. We will pray for you, and you pray with all your heart to God to give you back the love you lost and he will hear and answer you.”

So they knelt and prayed; she was too feeble to kneel, but prayed earnestly, and it was not long before the love came back, and she shouted and praised the Lord, and said : “ I feel so happy, I could fly right up to the sky,” and they left her rejoicing in the Lord.

When I went in a few days after one of the church members had called, and, finding out what had happened, said : “ Mr. D. is not God, neither is he the only Christian in the place.”

This produced an effect, and when shortly after I heard from her, the minister and many others had flocked in, had held prayer-meeting and given her the Sacrament, and were very attentive.

I called on her and found her elated with these attentions, but very much depressed in spirit; and the last time I saw her she said : “ As long as I held to Brother Dunkle I kept the love; the Methodists came and I lost it. I must give up the Methodists or Brother D.

When I think I will give up the Methodists, my nurse says she will leave me, and everybody is against me, and I don't know what will become of me."

I exhorted her as best I could to cling to the one who had benefited her, no matter what happened, and if she had the love her soul would be saved. She shook her head sadly and seemed unwilling to take up the cross, and died in a few weeks.

If I needed more to convince me that the influence of the Methodist church was destructive to grace I had it now; as many times as they had been sent for, they never came until they were moved by that spirit who is watching to destroy, who knew when she escaped from his grasp, and they were attentive until the object was gained, the love was lost, and then not one of them came near her, and she was left to die alone.

When I first came to Mr. D.'s Mr. A. was professing a high state of grace; but at last the truth found him out and he saw himself destitute of the witness. He confessed his state and began to seek the Lord. He lived near where I was staying, and one day, thinking I heard a voice, I went to the window and saw him at work, but seemingly filled with deep emotion. He often looked up as if in prayer, spreading his hands heavenward, and would

then resume his work. I watched him for some time, when he slapped his hands and shouted, "Hallelujah!" at the top of his voice. I raised the sash and said: "Brother A., have you found the sheepfold?" He started in surprise at my voice, but shouted again: "Hallelujah! Hallelujah! the Lord God omnipotent reigneth in my heart!" He continued in the enjoyment of God's favor for several months, and was very useful in aiding others in the divine life, to which, I am a witness. But his prosperity seemed at length to exalt him; he became self-sufficient, refused to be entreated, and at last hopelessly deluded. Brother D. labored long to convince him of the error of his ways, but without success. He was a man wise in his own eyes. "There is more hope of a fool than of him." Finally he became an enemy, and though he had received but little light he had a good memory, and carried the light seen by others wherever he went, which gave him some influence among those who were not aware of his state.

One Sabbath Mr. D. said: "I am impressed with this truth: 'Behold, I am against that prophet, saith the Lord, that steals my words, every one, from his neighbor.' Light, as given by God, must be faithfully declared. Those who hear it may also see, and by committing themselves to it may realize its import when it

becomes *their* light; but it will not be given in just the same language in which it was first heard, as that given by the Holy Ghost always possesses an originality; so that every testimony to the same fact is clothed in different phrases. Look at the four evangelists all relating the same story, but each so distinct from the other as to be corroborative proof of the truthfulness of the facts related. So among those who are led by the Holy Ghost, all are brought to the same experience, but no two are led in precisely the same way, and the language given one as testimony differs from that given another; and to promulgate as your own what you have heard from another is what is condemned in this truth, and is really stealing God's word. 'As many as are led by the Spirit of God they are the sons of God.' And the infinite wisdom of Him whose ways are as high above our ways as the heavens are above the earth, leads every soul in a way they have not known, so that 'He has the glory of all the good done in the earth.'"

Mr. A. turned a deaf ear to all truth designed to recover him out of the snare of the evil one, and has since died and gone to his reward.

Mrs. A. was a very quiet woman, had made a profession for many years, had great faith in the Scriptures and confidence in Mr. D. One day she came to him and said: "This truth

has followed me day and night for a long time: 'Confess and forsake and ye shall find mercy.' What does it mean?" Mr. D. replied: "It means you are fallen from grace, and if you comply with the Scriptures you will realize the promise therein contained." She was in great distress of mind for several years; her health failed, and she confessed God's afflicting hand because of unwillingness to obey him in *all* things. A few weeks before her death she was restored to God's favor, and gave a good testimony of saving grace and the long-suffering and forbearance of God and his people with her wayward course. Her daughter who cared for her had a deep experience, and thus relates it:

"My earliest religious convictions came to me at the age of eleven years, by the testimony of Mr. D. There was an influence attending what he said I had not felt from any other source, though I had always attended religious meetings. This conviction followed me for several months, convincing me of the sins I had committed and how dreadful it would be to go to the judgment unprepared. One Saturday evening, in the prayer-meeting held at our house by Mr. D., the power of God came in an unusual manner upon him. What he said under its influence so deepened the conviction in my heart that I felt I *must* seek the Lord now or perhaps I never would find him. I began praying

to the Lord with all my heart, but in the midst of it this truth came to me: 'If you regard iniquity in your heart the Lord will not hear you.' I stopped praying and looked within. I could see there the love of the world and a desire for many things I knew were condemned by the Bible. I hesitated for a few moments and then promised the Lord 'I would forever forsake all these things and live according to his Word if he would forgive me.' I then continued in prayer until he answered me and the evidence came that I was his child. I loved him, and my fear of death and the judgment was gone. A step-sister was converted at the same time. I wish I could say I had always been faithful to my promise, but the world with its allurements many times drove Him from my heart, and as many times I renewed my vows and He would again receive me, until at last I felt the need of a deeper work of grace as the only way to continue in the Christian life. I was convicted by this truth: 'Create in me a clean heart, and renew a right spirit within me,' and I began seeking its fulfillment. I was several times defeated in my effort, but resolved never to rest short of its attainment; and one night at family prayers I realized the change, and the witness that my heart was pure. This far exceeded conversion in light, power and joy, and truths that had been dark to me were now plain to my mind.

"I lived in the enjoyment of this for a long time, and truly thought all the hindrances to my leading a Christian life were gone. But as I received light on God's requirements from time to time, and some that were very crossing, I found I still had a nature that rebelled against them, and, try as I might, I could not keep this in subjection. I many times cast away my confidence because of this, and lost my evidence, and was in great darkness. At one of these times I called on a lady living in the village who was visited by her pastor, a D. D. She introduced me to him as a very devoted Christian, to which he replied in a very flattering way. I was pleased with the compliment given me and returned home. When I next saw Mr. D. I told him what had been said to me. He gave me a piercing look, and said: 'I hope you will get right with the Lord.' I could but contrast the two testimonies; his remark was like a dagger to my heart, and I again turned to the Lord and found him, but there was the same trouble as before. There was rebellion in my heart at God's dealings with me, and though I did not yield outwardly, yet I knew and God knew; and hearing testimonies of a third state of grace, in which this nature was removed, I began seeking it. There were many crosses to bear and many duties to do, but promises were given me, and by a steadfast faith and contin-

ued obedience I realized that nature separated from me, which produced a change greater than any I had felt before. I now had great light on truths and the moral condition of the world, and saw Mr. D. as an example worthy of imitation, like as Paul, who said: 'Follow me as I follow Christ;' and the Spirit gave me this truth: 'Let thine eyes be on the perfect of the land.' I received him as a leader, directed by the Holy Ghost to guide souls from sin to holiness, and to instruct them in the truth, which would finally make them 'perfect, as their heavenly Father is perfect.' For lack of understanding the devices of Satan I more than once deviated from the upright position taught me, but, as soon as I saw it, repented and returned. I believed fully in all Mr. D. taught as coming from God, and followed him in all the points of his experience until his death, and am a living witness to-day of the power of the Gospel he preached to save the soul."

The wife of a judge living in the western part of the state, hearing of Mr. D., wrote to him, asking him to come and instruct a little company there, who were dissatisfied with themselves and the church, and knew not what to do. He went; found a little band of men and women without light or experience, some from the higher walks of life, but all equally in need of religion. One lady of refined education said

to him: "I sometimes get so angry I could do anything, and my heart is as wicked as Satan. I do not yield to these things to commit them, but they are there; what does it mean?" He replied: "It means you have an evil nature, with which all are born, and though some govern and control it more than others, yet that does not change it." "Is there any way to get rid of it?" she said. "Most assuredly there is," he replied. "For, for this very purpose the Son of God was manifest to destroy the work of the devil." He then spoke at length of man's condition in his fallen state, the provisions and promises of the Gospel, and the joys of salvation. There was a man among them who, at the close of his remarks, said: "Is all this realized at conversion?" Without answering at first, he said, pointing to the man: "There is a man who has had an experience; I know from the nature of the question." Then, in answer to the question, he said: "At conversion the actual sins are forgiven, but the nature is not changed, and, indeed, is not even seen, until another work is wrought in the heart, which prepares the way for a complete death to the sinful, depraved life, with which all are created; and he who stops at the first state does not realize Scriptural salvation, as the nature will continue to produce its own fruit; so that no one can remain long in a justified state with-

out being overcome and falling into actual sin." That man had realized a pure heart, and been much persecuted by those who did not believe in but one change. He had felt the risings of evil in his heart, but, never having heard of anything in advance, had stopped, and was now destitute of the evidence. He came many times to Mr. D.'s, was restored, convicted for the third change, and when he saw the separation it would make in his family and the world, drew back and left the truth, and walked no more with us. He would no doubt have been a very useful man had he continued in the right way, but now helps to swell the company of those who refused the cross.

My companion to the camp-meeting, whom I will call Miss J., had lived in the enjoyment of a pure heart for a time, and now found, even as I had, that her nature was unchanged, and came to Mr. D. for instruction, who gave her the same as to others in a like state, when she said: "If I have never been Scripturally saved, as you say, how, then, could I have entered heaven had I died at any time since my conversion?"

He replied: "Scriptural salvation implies all the changes necessary to rid the soul of what was entailed upon it by Adam's transgression; neither at conversion nor the next change is this done; but as God's approbation

is retained, he cannot condemn at the same time; so that as long as a man walks up to all the light given, he is in favor with God, and could not be lost should he die without having been freed from sin; and yet as there is no sin in heaven, there is but one principle upon which he can be saved, and that is the principle of the infant, who, having the evil nature but having no knowledge, cannot be held responsible; neither are adult persons responsible for what the Spirit has given them no knowledge of, or conviction for. So the infant and justified adult person are in the same condition at death, and their work of salvation is cut short in righteousness; the blood of Christ as a free-will offering unto God interposes in their behalf, and they thus become free from sin and join those who reached the same point by faith. But to him unto whom light is given to see this nature, this principle does not apply, as he then becomes responsible for its presence, and unless he succeeds in getting rid of it the condemnation of it will be upon him to all eternity."

This struck conviction to her heart, and after a time she, too, realized the change and was a witness of the third state which was now so condemned by the wise and prudent.

For many years Mr. D. worked his own farm, but as his strength failed he leased it to differ-

ent men, some of whom made no profession. For this he was strongly reproved, especially by two men, one who was dependent on him for a home, and the other who had left a slender wife and several small children to care for themselves, while he traveled from place to place to attend religious meetings, claiming a call from God to do so, and who always wanted money to help him in his work. To these men Mr. D. said: "Diligence in business is as much enjoined in the Scriptures as fervency in spirit, and to work and labor with our own hands to provide for our own wants so as not to become dependent on the labor of others is right, and will at least insure self-respect and the respect of all right-minded persons. Temporal and spiritual duties never conflict with each other. Man's spiritual duty is, first to get right himself; then, as God shall lead him, labor for the salvation of his fellowmen. His temporal duties are, first, to provide the comforts of life for himself and those rightfully dependent on him, and he who shirks this lawful responsibility, be he father, brother, nephew or son, is not a Christian man; and he who claims a call of God that violates either of these duties is not led by the Holy Ghost."

Both these men soon had a call in another direction. There were several others, some of whom were preachers, who at different times

reproved him for retaining his property, saying: "The apostles placed all their possessions in one common fund, and no man called anything his own, so all were then provided for." Mr. D.'s only reply to this was, "Show me the apostles and I will gladly comply with your wish." They never attempted to show who could so be trusted, and dropped the matter.

There were a number of women who had lost their husbands in the town who were in rather straitened circumstances, and one day one of the church members came to him and said: "There are many widows in the place; you have means and claim to live by the Scriptures; why do you not aid them?"

He replied: "Widows! I know of none who are such as Elisha was sent to; but there *are* widows who trust in God, and who continue day and night in prayer to him, who have relieved the afflicted and diligently followed every good work and are widows *indeed*; did I know of any such I would provide for them."

At a Free Methodist meeting, when the zeal and life of the exercises did not meet the expectations of the leader, all were required to kneel and consecrate themselves anew to the Lord, when their zeal would take on more noise and activity. Then again it would die away and the same consecration would be repeated; so that in nearly every meeting this was done, and often many times.

Upon inquiry Mr. D. found this the universal practice, both in that body and others. When called upon to speak he said: "I feel it duty to condemn in the strongest terms this everlasting consecration as unscriptural and unreasonable. Consecration is a command of God, and without it there is no salvation, and if there be disobedience to the Spirit the covenant is broken, and must be renewed before the soul is in favor with God. But to continue this is not only foolishness, but you can find no authority for it in the Word. When God commanded the people to consecrate themselves, it was after they had sinned and their covenant relation was broken. Then look at the folly of making a present to a person, and continue to say, I give it to you. Would you not be judged insane? So when you give yourself to God let it be a vow once and forever, that he can accept, and it will bring you within the circumference of his promises. Then to continue giving yourself to him is confusion, and in short, no one led by the Holy Ghost would think of doing so."

There was a free Methodist dedication in the village to which Mr. D. was invited. The subject of the sermon was, "The household of faith," after which Mr. D. spoke, and thus relates what followed: "As I sat down Solomon's temple came before me, and the pre-

cision with which every part was fitted and adjusted, so that not a sound of a hammer was heard in its building. I asked why this painstaking, since God does not dwell in temples made by hands? The Masonic order has based their law-defying, hellish structure on its plan, and the churches point to it as a pattern for their buildings, and the more means used to adorn them, though wrung from the sweat of the poor, the greater the pleasure and pride, and the more the wealthy and fashionable seek its pews, until the lowly are entirely excluded. What, then, was its design? It was shown me by the Spirit that it was a perfect representation of the church of God, composed not of the different sects, or any one of them, but of lively stones polished after the similitude of a palace, from which are built a habitation unto God, and growth unto a holy temple, of which Christ is the head. There are souls who, being taken from the rude quarry of nature and saved from sin, and afterward hewn and polished by suffering and affliction, are taken by God for his household, and are builded together for a habitation of God through the Spirit; these compose the New Jerusalem John saw adorned as a Bride for her Lord. If the splendor of Solomon's temple surpassed all before it, so the church, which it but prefigured, surpasses in glory, beauty and power all.

that eye hath seen or heart conceived. This truth was then given me: 'Having boldness to enter into the holiest by a new and living way, let us draw near in full assurance of faith,' etc., and I was brought into a state of affinity with angels and redeemed spirits that I never knew anything of before. I seemed to come unto 'Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the church of the first-born and to the spirits of just men made perfect.' I never knew the meaning of these truths before, but now I understood what composed the church of Christ and the requisite qualification for membership in it, and the love that unites them is like that between Christ and his Father. I realized no inward change, but was brought into these truths as a position to live and move in, and the joy I feel is beyond description. I see so plainly that preacher knew nothing of the household of faith unto which he tried so hard to place *his* church, who knew but little of the *first* principles of Scriptural salvation. It was now shown me there was still another state to realize, but I know nothing of it."

I was not a little surprised at this testimony, having supposed that when the evil nature was removed nothing more could be realized beyond it, and I wondered if I should always be

as satisfied as I had lately been. But I was like a child who, having learned the rudiments, feels competent to teach, and was not aware that I had just begun the Christian life.

When I spoke to Mr. D. of this he said: "Do you suppose there will be an end of progress in time or eternity? The mind is progressive in its nature, and cannot be confined without ruin. The teaching of the age is progression by study of science, art, nature, theology, and a hundred other things, and by this excessive mental strain the nervous system is prostrated, and sometimes reason dethroned; and this is extoled as a sacrifice for the good of mankind, commendable but sad. Then for a recreation from this soul-destroying labor there must be pleasure parties, theatres, games, excursions by land and sea, and entertainments without end, in which there can be seen no difference between church members and infidels, professors and profane. This is as opposite to God's design of progression as the poles. Man was created with a mind capable of great understanding; all of its faculties and powers were dwarfed and perverted by sin; when sin is separated from the spirit the mind, somewhat disentangled, begins to grasp divinity, its original source of food; and though not until the change of the resurrection does it regain all it has lost, yet it is constantly reach-

ing out for a greater knowledge of Him whose wisdom no created intelligence can fathom, and he has said: ‘The path of the just is as a shining light which shineth more and more unto the perfect day.’ ‘Then shall we know if we follow on to know the Lord.’

“The Scriptures are full of admonitions to continued advancement, not by study and effort, but by simple faith and obedience, thus leaving the mind free to enjoy those entertainments God has provided, ‘when the times of refreshing come from the presence of the Lord;’ and ‘when the windows of heaven are opened to pour out a blessing there is not room to receive;’ when there is within a never failing ‘well of water springing up unto everlasting life;’ where ‘two or three are gathered together,’ not for social pleasure, but because ‘God is to be in their midst;’ then the fellowship of the saints, the communication of faith from heart to heart, even as in water face answereth to face, and the love which cements them together in the oneness Christ prayed for. Surely ‘I would rather be a doorkeeper in the house of God than to dwell in the tents of wickedness;’ ” and then we sang :

“Blest Savior, what delicious fare,  
How sweet thine entertainments are;  
Never did angels taste above  
Redeeming grace and dying love.”

I had no more trouble with the doctrine of progression, and followed on. I will not relate the details of my experience for a long time after this, but I came at last to what seemed like a wall, and I must either realize something in advance or stop here and die. This truth came to me, "Zion is a city compact together, whither the tribes go up unto the testimonies of the Lord." In this I saw my privilege to also follow the tribes up to Zion, the church of God. After professing my belief in it one night I was brought into it, and O, what love and joy! I can only tell that angels and holy spirits surrounded me, and I mingled with them and partook of their enjoyment and holy delight. The word *Zion* had a new meaning, and truths that to me had been meaningless, now were read, understood and enjoyed. I had heard Mr. D. say: "Very few ever understood the nature and influence of divine love." Now I knew it, and I never felt such perfect satisfaction in God before.

## CHAPTER VII.

One day, as Mr. D. was walking out to dinner, he fell backward to the floor. He was helped to the couch, where he lay for several hours unconscious as to his surroundings, but, as could clearly be seen, passing through something of great interest and satisfaction. He would look upward and smile, his face beaming with joy, and again closing his eyes his countenance would lighten up as if he were filled with the glory of God, and was conscious of the divine presence. Toward evening he arose from the couch and asked the time of day. When told he was greatly surprised, and said: "How can it be so? I thought it was but a few moments ago since I was called to dinner, but, O, what a joyful time I have had! I thought the room was filled with the spirits of the departed, and some whom I knew had died in the faith, and they were so perfectly happy; and I was filled with the same joy. But it does not seem possible I have been here so long."

He walked out, attended to his usual cares, and seemed well, but so happy as to appear

child-like. The next morning I met Mrs. C. and her daughter as they returned from calling on him. Mrs. C. said: "I urged him to call a doctor, as his fall must have been caused by some physical disorder, but he replied: 'The sick need a physician, but I was never in better health, and am perfectly happy.' But I think it is his brain, and he does not know his own condition and ought to consult a physician at once. He is *certainly* a little strange; his voice is unnatural and his manner queer. I *tell you* his mind is affected, and unless he puts himself under medical treatment may become wholly insane." Her daughter also added: "He does seem strange, and as though a little beside himself. Mr. D. had often said that "no person would become insane if he obeyed the Lord, as the promise was, 'His mind should be kept in perfect peace;'" and even hereditary insanity would be obviated by the grace of God if the person were faithful." They knew this was his belief and mine, and their combined testimony struck me like a fiery dart of Satan; and for twenty-four hours I was in the greatest conflict with the powers of darkness I had ever known. It was a direct attack on the foundation of Mr. D.'s personal experience, and also on what he taught, and so extended to all who had been benefited by him; for "if the foundations are destroyed what can the righteous do?" But

the truth triumphed and left me stronger in the faith, and afterwards Mrs. C. and I called again on Mr. D. After a few moments Mr. D. turned to her and said: "What will you do when the burden given in your behalf is taken away?" She replied: "I hope that time will never come." He said: "It has already come. For nearly twenty years God has burdened me in behalf of your soul. I have prayed for and labored with you, and what have you done? Always halting between two opinions. Instead of gathering with the Lord you have been scattering abroad, until you have now taken a stand against me. The Spirit showed me this yesterday, and last night I saw you, having on a black bonnet, go down like lightning. I do not say you can never get back, but all feeling left me for you, and I rejoiced; not at your state, but that I was delivered from this burden at which I had never murmured, but which had caused me great suffering and continual concern." She was silent for a long time, and then said: "What you say I have done is not true;" and she cast a look of anger at me as if I were the cause of his remarks, and went away. We now thought surely he was about to die, and our feelings can be better imagined than described. We had learned to love him as a Christian, a leader, and a father. There was no point in our experience but where his in-

structions had benefited us, and he was like "Paul, gentle among us, as a nurse cherishing her children," always ready to admonish us. We were forsaken by friends and pursued by enemies, and felt as though he were our only earthly help in time of trouble ; and when facing the storm of opposition through the week, if the way opened for us to go to his meeting we felt like a mariner with the haven in sight. Now what should we do ? We felt some as those did who "wept sore, fell on Paul's neck and kissed him ; sorrowing *most of all* that they should see his face no more."

Seeing our grief he said : "God's eye is continually on his children, watching their course and changing their circumstances as their prosperity requires, making use of the common events of life to benefit them ; and the language of the heart should always be, 'Good is the will of the Lord.' To suffer a dependence on any created arm that prevents the free and full acknowledgment of this truth, robs God of the trust which should be alone in him ; and though he may see fit to use one to benefit another, yet 'all the good there is done in the earth the Lord doeth it,' and to him belongs the glory ; and if one be taken from the evil to come, though we may feel the loss, yet we should rejoice that one is happily landed on the fair banks of eternal deliverance."

We saw from this that there was danger of an undue dependence, and that God had brought about this circumstance to prevent it, and not to take him away as we supposed. We ever after felt very grateful for this light to guard us on this point, and we now saw his God-anointed position clearer than ever before, as a leader especially qualified to teach, and through whom God could speak to the people; and though all are not thus called to this work, yet all who are obedient are equally beloved of God, and answer the design of their creation as well; and these truths were shown me: "The priests' lips should keep knowledge, and the people should seek the law at his mouth." "How shall they hear without a preacher?" "By the foolishness of preaching He saves them that believe," and Christ's prayer for "those who should believe on me through their word." The Spirit leads each in their own personal duty, but instruction comes through the leader, and to reject such is rejecting God.

Mr. D., being a very meek man, never taught any one to look upon him in this light; yet all who were faithful could see it and feel the force of these truths: "We beseech you brethren to know them that labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love, for their work's sake;" and that "ye submit yourselves

to everyone that helpeth with us and laboreth;" "Let the elders that rule well be counted worthy of double honor, especially those who labor in word and doctrine;" and "remember them which have the rule over you, who have spoken unto you the word of the Lord, whose faith follow;" and also the duty of him that is "taught in the Word to communicate to him that teacheth," as he then gets the true instruction on what he receives.

This light going out from those who saw Mr. D. in this way caused a great cry from our opposers. They said: "It is man worship to regard any one in such a light, and that none had a right to look to any but God," and that Mr. D. was seeking this honor from man, and received it contrary to the Scriptures. While I knew there was not a shadow of truth in this charge against him, I wondered why *they* ever preached or heard preaching if it were so wicked to look in any sense to man.

After a few days Mr. D. said: "I can now tell you what I have realized: it is a state of unbounded love and confidence. When I was brought into 'the household of faith,' it was shown me there was yet another state to realize, but I knew nothing of it until now, and I know the import of this truth, 'Greater love hath no man than this, that a man lay down his life for his friends.' My spirit is drawn into God,

there to live in its native element, and is perfectly happy and satisfied. Like the drop of water lost in the ocean, so my soul seems in this unbounded love and my confidence is greater than I can express."

A Wesleyan preacher came to his house and stayed several days, ostensibly for a visit and business, but really, as was seen afterwards, to trap Mr. D. into a confession of "Freelove" sentiments. He asked a great many wily questions, which were answered with great frankness.

He said: "Brother D., what is the nature of the union you say exists between the members of Christ's church?"

Mr. D.: "It is love, and differs from the natural love which is between persons without grace, in that there are none of the same elements or desires in it, but is divine in its nature, and comes to the soul not because of any attraction in another, but by the realization of the truth, and if retained will guard the soul against falling into the sins to which natural love sometimes leads; and two souls having this love, of which the Scriptures say, there is no greater, could lay down their lives for each other; and also 'He that loves God loves his brother also;' and 'He that says he loves God and hates his brother is a liar;' and 'Beloved, let us love one another, for love is of God;' and

John wrote to a lady whom he loved in the truth, beseeching her that they should 'love one another;' and '*this* is the love, that we keep his commandments.'

Preacher: "Supposing your wife was not a Christian and this lady here was, whom would you most love?"

Mr. D.: "Scriptural obligations between husband and wife are not destroyed by grace, but a separation in spirit from the world and all unrighteousness is enjoined previous to becoming Christians, and continues to increase until the Christ-like character is obtained, when the soul is in the kingdom of light and has no fellowship with darkness; and if this be the case in a family, its members will rise up against each other, and there will be the division the Savior foretold when the 'father will be divided against the son, and the son against the father, the mother against the daughter and the daughter against the mother,' etc., and 'a man's foes shall be they of his own household.'

Preacher: "Is there not danger of this divine love becoming impure?"

Mr. D.: "Not while it remains divine; but at any time, unless there be strict obedience to the Spirit there is danger of falling from grace."

Preacher: "Is there not danger in following the Spirit when so many have made ship-

wreck of faith and good morals by so doing?"

Mr. D. : "Can you tell me how any can be the 'sons of God,' unless they are 'led by the Spirit of God?' But there are truly many false spirits, and we are commanded to try them; and unless there is a single eye, so that the body is full of light, the snares daily set by Satan will be fallen into, and then the soul will follow every way but the right one."

Notwithstanding these clearly defined answers, the preacher, bent on Mr. D.'s ruin, said to many: "He confessed to me that he believed in 'Freeloveism,'" which afforded much satisfaction to those who had long since predicted it, and was also the means of turning many from him who might otherwise have heard the word of life.

Reports were now circulated that my object in coming here was (seeing Mr. D. had no children) to ingratiate myself into his favor so as to obtain a share of his property. This wounded my feelings more than all that had been said against me; but I now saw a way to accept such griefs as my cross, which I was beginning to love, as it brought me into closer relationship with the Savior.

The "Freelove" report from that preacher was taken up by others, and another Wesleyan minister and his wife took especial pains to warn me that in a short time we would all be

like that notorious old man whom Mr. D. would not allow in his house, and carry Adamic perfection to a point where we would feel it a duty to go about without clothing. Many others hinted the same, but I only rejoiced to see we were companions with the saints in persecution, and followed on through evil as well as good report.

There were also many complaints because he did not baptize and administer the Lord's Supper to those who came to him, to which he replied : "These are but figures to express a living reality. Though I have no fault to find with any who feel the need of so doing, and I should have no objection to administering the sacraments to any who gave evidence that the want of them was a hindrance to their spiritual advancement, I have never seen any saving power in them, and consider the commands similar to feet-washing, greeting with a holy kiss and others, and if one is a literal necessity to salvation, all are. But I see in all these a hidden meaning, and the outward part might be complied with always and yet afford no benefit, while if the inward sense is realized of what use is the outward to the seeker of salvation ? The daily sacrifices were but typical, and after Christ came why continue them ? So why lay stress on these outward things when these do not change the heart ? The Word says : ' Except

ye eat my flesh and drink my blood ye have no life in you.' Bread and wine are but the figures of this flesh and blood, and 'the words that I speak unto you *they* are spirit and *they* are life;' all these outward things perish with their using, but the Word abideth forever; and when the soul becomes intent on salvation from sin he will not care for outward ceremonies, but desires most of all the spirituality of the truth. It is the same with water baptism. If, instead of quarreling over the mode, an equal effort were put forth to secure the baptism of the Holy Ghost and to become buried by it into Christ's death, there might be hope of a greater number knowing there was a Holy Ghost; but so long as the leaders live in the letter and desire no more, and the people love to have it so, so long will those who have the divine reality—the spirit and life—be condemned as the Savior was for not observing the law and keeping the traditions of the fathers."

There was a grove meeting near by to which he intended to go, and the morning it opened he fell from a ladder in the barn and injured his side so that he could but walk back to the house with great difficulty, and could sit only in one position with ease.

When he saw it was impossible to go to the meeting, he said: "I feel like rejoicing, but know not why."

There were a number who came to the meeting on purpose to see him, and when they heard of his injury several who believed in healing faith said: "He will be on the ground by 4 o'clock." So immediately after dinner they came to see him, among them a Mr. Hyde, who was widely known in Western New York as an evangelist, who also believed in healing faith.

After talking awhile, one sister said: "Brother D., shall we have prayers?"

He answered: "Certainly, prayer is always in order."

They all prayed fervently and long for Mr. D. to be healed, but without avail; he still could not move without excruciating pain, and they arose and one said:

"We think it is because you are not in sympathy with us that our prayer is not answered."

He asked: "And do you think you can pray for any one to be restored to health at any time and God hear you?"

One replied: "Yes, we claim the healing faith, and if you were in sympathy with us you would be healed."

He said: "You do not understand the Scriptures. The gift of healing is bestowed on a person for a special work, and *he* has no power to use it only as inspired by God. But to think *all* have it or *can* have it is an error;

and to think if one has it he can use it at his pleasure is also an error. Few understand that all the different gifts mentioned by Paul are as necessary to the church of God to-day as they ever were, but we need to understand their nature and power, which are not optional with us to use, but are under the control of God. And as he moves upon the soul the gift within is inspired to activity, and accomplishes his designs, so that all the glory goes to him. There is no doubt much delusion on this point, and as Satan can afflict the body, he can also remove it; and to deceive souls he no doubt does often perform great works, which proves the 'lying wonders of the last days.' But healing faith as a gift from God is wholly exercised by the Holy Ghost."

That sister was convicted, and sought and found saving grace, when she also saw Mr. D. as a "chosen vessel unto God." She was a highly educated woman, and her testimony on that point was very depressing to those who were doing all in their power to destroy his influence.

Mr. Hyde's health was very much impaired at this time, and after several months a man who also claimed healing faith came to Mr. D. and said :

"Brother Hyde is at my house sick and the doctors say he can live but a short time; and as

I claim the healing faith I would not have him die there for anything. Go home with me and I will anoint him with holy oil and you will pray for him and he will be healed."

Mr. D. replied: "If God has willed his death my prayers cannot save him; and unless I was inspired I could not pray at all."

The man then said: "If that is your faith there is no use in your going."

One of Mr. D.'s neighbors was inclined to consumption, and though ailing was not thought to be at all in a serious condition. Mr. D. started to call on him and met him returning from a ride, and said: "Mr. —, I am impressed to tell you that your days are numbered and are few upon the earth, and I exhort you to prepare to meet your God."

The man was affected to tears, and said: "I am but just clear from debt, have my buildings all repaired, and was now thinking to enjoy life; it seems hard to leave it all now."

Mr. D. asked: "Have you ever been converted?" to which he replied:

"No; I know nothing of it, but I wish I did!"

He failed rapidly and was soon confined to his bed, and at the last the doctor said he could not live. His family, and others to whom he related what Mr. D. had said, were much offended, and said: "To alarm any man in that way was enough to hasten his death."

Mr. D. called and found him looking very bright, and said: "How is it with you to-day?"

He replied: "I am very happy and hear angels singing around me, and am all right if the promises do not fail."

Mr. D. said: "The promises will never fail; but have you realized a change so that you can claim them?"

"No!" he replied excitedly, "I know nothing of a change, and care nothing, but am very happy."

Mr. D. turned away, and learned that his happiness was the result of stimulating medicines.

In a day or two he called again and found him conscious, able to speak, but near his end. As his eyes rested on Mr. D. he stretched out his hand, and said:

"Brother D., —brother, if you will allow me to call you so?"

There were many present and, under the circumstances, it was a very trying ordeal, but Mr. D. knew to take the offered hand would be to acknowledge fellowship, and knowing how many would be deceived by it he remained motionless, without offering to take the hand extended to him. All was silent for a few moments, and then as the dying man withdrew his hand, the evil in his nature seemed to rise to his face, and giving Mr. D. a look of most

intense hatred for a moment, he closed his eyes and died in a short time.

Of course there were many comments and great indignation at this. Mr. D. attended the funeral, at which the deceased was eulogized as a Christian who was now enjoying the glories of heaven.

At the close several came to him and said: "And so Mr. —— was saved. I was not aware he was a professor of religion," to which he replied:

"According to his own testimony he never knew a change of heart, as all the friends know, and yet he is held up to you all by that false teacher as a pattern of piety. You had better one and all beware of such deceivers and seek a preparation to die that will stand the test of the judgment day."

At a meeting a preacher from an adjoining state was present and gave his experience, which embraced the third state of grace. It being a Scriptural testimony, Mr. D. responded heartily, and afterward felt impressed to go to the man and say: "You are a stranger to me, but hearing your experience, which is strictly Scriptural, I feel impressed to ask you if you have retained the evidence of it?"

The man started and said: "Who has told you anything about me?"

"I never heard of you before," replied Mr.

D., "but I felt impressed by the Spirit to ask you the question."

The man was silent for a few moments, and then sadly replied: "I will honestly tell you all. I have not the evidence. After I realized what you heard a wonderful awakening followed, which extended to other charges. Sinners were converted and believers sanctified; then the presiding elder came, and in preaching threw out a fatal error. At the close of the sermon I felt pressed to get up and refute it, but to publicly attack the elder, and before my own people, too, was a great cross, yet I knew it was fatal to all who received it and was prompted again and again to correct it, but the cross was too heavy and I finally refused it. My evidence left me and I have never regained it, but think I can get it back."

Mr. D. said: "That will be a difficult matter you will see when you look at the extent of your disobedience. It is not only the loss of your own soul, but the souls of all in that congregation who received that fatal error will be found in your skirts, for you were the watchman who saw the sword coming and failed to give the warning, though again and again prompted to do so."

The man wept and went away, and when next heard from had gone to the army and died.

At another meeting the text was, "Have ye

received the Holy Ghost since ye believed?" which was explained so as to mean that receiving the Holy Ghost was salvation, and all that any soul needed for time and eternity.

When the time came for testimony Mr. D. said: "Is it a fact that when a person receives the Holy Ghost he is made right?"

As he paused an instant the preacher said: "No, just before."

Mr. D. continued: "That is a greater error than the first. A person may receive the Holy Ghost a thousand times and yet realize nothing. The office of that Spirit is to convict and enlighten, and if there is obedience to the light he will lead the soul to the Lamb of God who taketh away the sins of the world, and faith in his blood alone brings about the change from sin to holiness."

They felt like gnashing on him with their teeth, but dismissed the meeting and left in silence.

Hearing that Dr. and Mrs. Palmer were to be in Geneva, and knowing that they were the highest authority on Christian experience in the world, he went to hear them. All were invited forward who desired holiness. They then kneeled and sang a prayer and urged the seekers to give themselves to the Lord and believe they were accepted. They related stories of different persons who had been blessed under their

labors, and said : "God's time is now, and none need go mourning if they will but believe that God sanctifies the gift they offer."

Then while the Dr. continued to talk she went to the seekers and had a moment's whispered conversation with each, when she said : "All these souls are blest ! Thank the Lord ! What an army the Lord has raised up here !" and after singing several times and exhorting those forward to continue to believe they dismissed the meeting.

As they were passing out a Presbyterian elder said to Mr. D. : "I had thought there was always conviction before realizing so great an experience, but from this it seems not necessary."

Mr. D. replied : "They are false teachers turning your ears from the truth to fables and foolish stories, and all who are influenced by them become dead, twice dead, and are plucked up by the roots."

"Yet they are our best authority," said the man.

"Yes," returned Mr. D., "but the Lord says : 'The prophets teach falsehood, the priests bear rule by their means, and my people love to have it so, and what will you do in the end thereof ?'

Not long after this a Methodist Episcopal conference was held in the village, and though many relatives and acquaintances were to be

there he remained at home, and while standing in the yard and looking toward the place where they were convened a voice said to him: "There is not a spiritually alive soul in that whole body, including the bishop;" and there came a great blessing into his heart, and he rejoiced, not at what he had seen, but that he had eyes to see it."

Mr. D. had not been to the Hopewell church in more than a year now, and one day that lady who at the camp-meeting thought Mr. D. so changed came to see him, accompanied by her husband, and after the first greetings were over said: "I realized a great change at that meeting so long ago, and for some time felt so separated from my brethren and sisters in the church, and even my own family, that I was greatly troubled; but we are all united now and I have come to ask you if you do not think it wrong to break away from the children of the Lord?"

To this he answered: "Yes; I would think that were wrong indeed, and I have never, since becoming saved, seen a soul who was right with God but that I was in affinity with it, and to break away from such would be a wrong I have never been guilty of. Now I have something to say to you: The separation you felt was because of the grace of God; when you lost it you fell from grace; if you ever get re-

stored you will find the same separation will exist as long as you are faithful." This so enraged her husband that he said many unbecoming things, and showed so much anger that Mr. D. said to him: "That evil nature which you show so plainly will be your eternal ruin if you do not get rid of it." There had always been a very kind feeling existing between Mr. D. and his relatives, who were nearly all professing Christians in the Methodist Episcopal and Presbyterian churches. With them all he had dealt faithfully, and many times they were convinced and convicted, but would still cling to the teaching of the day, and would not believe in the *undeviating* course, but that God, who was a merciful being, would make some allowance for human depravity, and that they would all finally be saved, not by the same route perhaps, but that did not matter if they only all met in heaven.

Mr. D. was now brought to a most trying duty, but he did not shrink; and whenever they came, after he saw it plainly, whether they were minister or layman, he treated them kindly, but disregarded them in worship, not asking them to lead in prayer or give thanks at the table, but performing these duties himself. This was a great source of affliction and widened the separation already existing.

I might multiply these incidents, but have related enough to show the uncompromising position maintained with friend and foe alike.

## CHAPTER VIII.

I will now turn to myself and pass over the time since being brought into the church of the living God. I had changed my place of labor, and now worked for the family of the keeper of the County Alms-house. They were all confirmed Universalists, very free to advocate their sentiments and often read aloud their books and papers. I knew but little of their peculiar views and did not "take heed, lest ye be carried about with every wind of doctrine," and often asked them questions about their faith, which they were ready to answer, hoping to bring me to their church; not that they cared for *me*, but it was Satan working through them to destroy the work of grace in me.

As I have seen persons inspired to speak by the Holy Ghost, so have I many times seen that man inspired by *his* spirit to explain his doctrine, and soar above God's justice to his love and great kindness to the world, so that he would speak with such a power and influence as to draw and deceive many who were weak in the true faith, or unguarded.

For a time I maintained my ground, but at

last I began to look more favorably upon it. I never felt a doubt of the rightfulness of the doctrine that had saved *me*, but was tempted I could add their belief to it. Their conclusions soon seemed reasonable, and there was no objection I could bring up but that was overthrown either by the original meaning of Bible terms or their explanations of different truths.

As I gave ear to these things my mind became confused and so blinded that by degrees I lost my power and love, until all was gone, and I was a fit subject for the enemy to entice and entangle; and for some time I was tossed about with influences that, though affording diversion to the mind, caused me the most intense suffering, and though I was conscious of the loss I did not know the cause or why I was so weak as to hardly withstand anything. I was invited to go with them to their church, which I did, and on the way home a horrible feeling seized me, and for days I felt the torments of hell; day and night there was no cessation. I could neither eat nor sleep, and was worn out with the pangs I endured. I cried unto the Lord to show me a way out of this, and at last this Scripture came to me: "Now the Spirit speaketh expressly, that in the last days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

In these words I saw my trouble, and by add-

ing to my covenant the weakness that caused my fall I was delivered from the suffering and confusion and restored to my love and power, and was soon drawn into a closer relationship with God, where my spirit was united to him as the home of the soul, and I knew the truths Mr. D. quoted after his fall to the floor, before mentioned. My eyes were now opened to the truth, and I saw the foundation of the Universalist faith is in the rejection of "total depravity," and if this be admitted, much of their reasoning is plain, and many of their conclusions correct.

I now remembered hearing Mr. D. say of this sect: "What is the use of arguing about that which has no foundation in the Bible, and is but refined infidelity at the best? If there is proof of an endless state of happiness for the good, so there is the same proof of an endless state of misery for the wicked. The effort resulting in churches and schools, numbers and wealth, to which they point as evidence of God's approval, is more foolish than the doctrine, for what is the use of any instruction or effort if all are to be finally saved?"

I could now see how all sects had many occurrences on record to show God's mysterious and almost miraculous dealings as proof that he designed their origin, and that their prosperity in numbers and wealth was evidence of

God's blessing, yet I thought the slave and liquor dealers could claim God's blessing for the same reason. I saw the churches, without exception, were leaning toward this view of the future, and in none of them is the love of the natural heart disapproved, so that human sympathy being cultivated, none can bear the thought of their friends being lost; and though the dead leave no evidence behind of a preparation to meet God in peace, yet the Scriptures must be made to bend so as to give them a chance in the hands of a merciful God of gaining heaven.

So, as I had often heard the family say, "in the orthodox churches heaven is made for our friends and hell for our enemies." But hell for any one is nearly an obsolete term, and the justice of God is merged into his mercy until they make him see as man sees, and the awful reality of the lost is avoided and covered over until you cannot find a church-goer but who would say, if asked, that he loves God, but he has never heard it was necessary to keep his commandments. Universalism is but the full-blown flower of the bud started in the other churches, and who have but to take one more step to reach the same conclusions.

As I saw the awful snare that had so nearly proved my eternal ruin,—that the same gilded influence was gaining ground in the churches,

that the courts of justice were daily becoming more compromising in their attitude toward wrong from the same cause, and that the whole world was bowing to this last satanic idol, I felt no language was too strong to use in its condemnation. And when, as they predicted, I at last saw the New Version of the Bible, I could see the advocates of this hellish doctrine jubilant that its obscure points were at last made plain.

On one occasion soon after, Mr. D. said: "By the aid of the Evangelical Alliance the churches became amalgamated, Calvinist, Armenian and Universalist have thrown their differences into one common pile, and given to each other the right hand of fellowship to show the world how they love each other. And the time has come when the entire world has given its power to the Beast save they whose names are in the Book of Life; and whosoever has not the mark of this Beast in his forehead or hands is singled out for persecution, affliction and death. What is this Beast but this false profession ready to wound, tear and kill every spiritually alive soul? What secures this mark but to give the least countenance to it? Let one come out from it, refuse it aid and show its true character, and he will soon see whether he can buy or sell, whether he is not separated from their company, deprived of honor and reputation, and made as the filth and offscouring of the world.

But in all this we are enabled to rejoice that our eyes see the fulfillment of these prophecies, and our hearts feel the power of saving grace, and we have the prospect of final and eternal felicity at last."

I had felt the mark of this Beast, and its nature, like Ingersoll's substitute for the Christian religion, was human love and sympathy, and being delivered from it, I rejoiced and felt "I would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season having respect unto the recompense of reward."

I here met the high and low, the rich and poor, and had many opportunities to observe the influences and motives which govern the actions of mankind. But of all that I saw nothing impressed me so much as the unscriptural dress, manners and influence of women. Instead of being clothed in modest apparel and shamefacedness, their adornment that of a meek and quiet spirit, their attitude that of subjection, like Sarah, who called her husband lord, she is found clothed in that which most attracts, even if immodest, her manner bold, and her influence on those to whom she should be a model of virtue a temptation to evil, and in all her deportment very far removed from the original design of her creation. To all this where is the man who lifts up his

voice in anything but praise and commendation? I saw the churches honeycombed with unlawful love, stalking abroad at noonday unrebuked and the great mantle of charity thrown over it; avarice, lust, or pride, as the ruling motives that govern all unregenerated hearts, and none to search for the old land-marks; the truth corrupted and the refinement so great that these evils, if even mentioned, gave offense, and must be winked at and let alone; and I did not wonder that the Savior said: "When I come again shall I find faith on the earth?"

In getting a knowledge of false doctrines and seeing the right in contrast I became established in the truth, and though opposed and persecuted, I stayed until I could see no farther good to be realized and the way opened for me to leave. I was now so humbled by suffering that my nature was united to that of the Savior who was meek and lowly in heart, and soon after I felt as though in paradise, not as a location, but as a state of the heart. I was perfectly happy for many weeks, with not a shadow of doubt between the Lord and I.

I then went to a place where my circumstances were the most trying of all I had ever known and were in no way subject to my control. I chaffed under them and had many a conflict, but at length saw it was God's hand, which I acknowledged, and then there came a great

change in my feelings so that I felt that I could live there alway and be happy and contented.

Soon my health failed and I was obliged to leave. I hardly knew what to do, not able to work, and not willing to be dependent, but finally went into a small family. What conflicts I had here none but God knew. I had left all for the Gospel, and to be obliged to labor when I felt hardly able to stand, and suffering constantly, seemed hard to bear. I was sorely tempted that God was unjust in his dealings with me. I now began to know something of the Christian's warfare with the rulers of the darkness of this world, the Prince of the power of the air. I saw all around me the wicked at ease, faring sumptuously every day, every wish granted, every pain alleviated, and I who had chosen this narrow way obliged to work when so weak as to be thought indolent, and through my blinding tears could scarcely see to do it well.

Not a soul on earth knew anything of all this. I fought the battle through alone, and finally saw God, who would have a tried people, had thus left me to see if my confidence would remain in his attribute of justice under the most fiery ordeal. After seeing this I loved him more than ever before, and my submission to him was so great that I could have endured all possible suffering for his sake.

My health began to improve and I soon left this place, and Mrs. D. being alone they invited me to come there, and I remained with them nearly four years.

I was now brought into the realization of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."

One morning as they came out to breakfast Mr. D. said: "I had a wonderful revelation last night. The Spirit gave me light on a subject little understood in the world, though much has been said and written; and in all I have read I could never get a clear knowledge of it until now. It is the doctrine of the Trinity; the Spirit gave both the questions and answers as follows: 'What composes the plan of human redemption?' 'Deity.' 'What composes Deity?' Three personalities, designated the Father, the Son and the Holy Ghost, all equal in wisdom, knowledge and power, and being mysteriously united in One, form the Godhead or Deity. The Father is the procuring cause, the Son the meritorious cause, and the Holy Ghost the efficient cause. Before the foundation of the world or the creation of man, Deity conceived this plan, so that in case man used his ability in disobedience there might be ready a way to rescue him from the thraldom and death into which his sin would plunge him.

Having created angels with but a spiritual nature not susceptible to a change, but with power to obey or disobey, as is seen by the war in heaven, God, in his wisdom, created man with a two-fold nature composed of matter and spirit—the spirit immortal, the matter subject to change—and delegated to him the power of choice, so that if of his own free will he loved and obeyed his Creator, he would be an object in which his Creator might take infinite delight. Having chosen to disobey, the Father, the procuring cause, still loved him so as to send his only begotten Son, begotten in this mortal nature, into the world to die, the just for the unjust, to bring him back to God. Christ, the meritorious cause, took not on him the nature of angels but the seed of Abraham, that having the same mortal nature as man, sin excepted, he could offer himself a sacrifice for sin, and thus man could become as he was previous to transgression. The Holy Ghost is the efficient cause of this plan, for without his office work it would be wholly inoperative, so that as the Savior said, 'If I go not away the Comforter will not come.' His work is to reprove of sin, of righteousness and of judgment, to convince the soul of its sinful state, to enlighten him on his duty to God, to himself and the world, and to lead him to the shed blood, without which there is no remission of sin. Here is the great-

est scheme embracing the greatest wisdom the world has ever known, and in comparison the united wisdom of all minds, in all ages, is but as nothing. I do not wonder at the adoration when 'all glory, honor wisdom and power' is given to this Being, and the angels and redeemed cry with one voice, 'Allelujah! salvation belongeth unto our God ! ' "

At one time in speaking of God's attributes he said: "There is but one thing God does not know, and that is the use man will make of his ability, it being wholly delegated to him. If this is not true, Calvinism is true, for if God foreknew what souls would be lost or saved then he created them for that purpose, and the decrees of God being unchangeable man could not help himself and would not be at all responsible; and if so, why does he address him in his Word as a being responsible for his acts by which he will be judged and condemned or approved. How could it be reasonable for God to call upon *all* to come and be saved if he *knew* some would not; and if he knew of *some* who would be lost, why does he mock *those* by saying, 'Though your sins be as scarlet I will make them white as snow?' In fact, what a being God would be if, knowing thousands of souls would go down to the pit in every age, he would continue the ages and the multiplicity of souls for that purpose. No, rather let us

look upon God as a being who has given the knowledge of man's destiny into his own hands, and who by creating no two with just the same natural dispositions, placing no two in just the same circumstances, tries by all means to save all; and having placed before him the evil and the good, with the consequences of each both in time and eternity, and held out all the inducements possible to obedience and drawn him by the influence of his love, yet leaves him, without coercion, to act freely of his own will. To such beings God can reasonably send out this invitation: 'Come unto me all ye ends of the earth and be ye saved.' And what greater joy can he find in all his creation than in those souls who have voluntarily given the obedience required."

At first I thought this was taking *from* God's great character, but this truth was given me: "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man upon the earth and it grieved him at his heart."

Why should he repent and be grieved if he knew that man would take this sinful course? I could see that this view of God and man threw the entire responsibility of salvation upon man's choice and obedience. I asked: "Why are

there so few who obey God ?" and he answered: "There are several reasons. First, the heart being inclined to evil, it is easy to glide along in its natural channel without making the effort to turn—for effort it must be, if heaven is gained; not seeking but striving, and this effort and all acts of obedience are crossing to this natural way, and hard to do. Then the temptations of Satan are another source of hindrance, as he can make the right way appear much more difficult than it really is, and the wrong way much like the right, and more desirable. But the main cause is the false teaching, which prevents man from feeling his *own* responsibility, so that many never think of looking for themselves, but as their fathers have done so do they, and simply *receive* all they hear, if it only comes through the church of their choice. God's Word is as really rejected now as was the Savior and his teachings while on earth. This condition of the world has grown worse since my remembrance. There is an increase of numbers but a decrease of reality; and increase of mind cultivation but a decrease of heart purity; and judging from history and prophesy it will never be better."

## CHAPTER IX.

For months after going to Mr. D.'s I felt a great desire to abandon all care or wish for myself, and leaving God to take entire control of me, make of me what he pleased and mould every thought and way according to his will, and I used often to sing,

“ What is my being but for *Thee*,” etc.

But I little knew what this desire implied, and what sufferings within and persecutions without were being prepared for me, when *all* that was valued by the natural life was taken and only the life hid with Christ in God left. My heart was soon stripped of all sensible enjoyment, and though my faith and confidence remained the same, I was filled with sorrow and acquainted with grief, and was taken into a state of great inward suffering such as I had never known. I often had undoubted proofs of God's favor, and was led into greater knowledge of truths and a yet deeper experience of his love, but there seemed to be *little* things (though there are no little things with the Lord), like habits of spirit and manner received by tradition or association, that did not savor of

the simplicity of the Savior, and were like fibers interwoven into my very being. This suffering, in which the furnace was heated seven times hotter than was wont, brought these hidden things to light, which, when revealed, was self in her various forms, but always superior to the example left to imitate. As I saw these things so great was my desire that God would have his own way with me that I would hold my heart open to him and say :

“Only Thou possess the whole,  
Take my body, spirit, soul.”

This suffering seemed to be the effect of influences from Satan which I had no power to avoid or remove, and like as a person fastened in burning flames, so all I could do was to hold still and endure. I often cried to the Lord for help and would receive answers like these : “He that overcometh will I grant to sit with with me on my throne;” “Christ, though a Son, learned obedience by the things he suffered and was thus made perfect;” “Christ suffered for us, leaving us an example that we should follow his steps;” “After ye have suffered awhile he will make you perfect, stablish, strengthen, settle you,” and many others to show me it was God who was thus molding me for himself.

For nearly three years this continued. I could see that its effect was humiliation, great-

er and greater, until I was willing to be a foot-stool for the entire world if need be. I could see nothing lower than myself, and had no dread or fear of anything that could be said of me or done against me, neither could any prosperity or honor exalt me, as my state being fixed in God, my happiness was not in any way dependent on circumstances. My suffering continued until I felt like one who, having suffered until he could suffer no more, shrank at nothing that could be brought upon him, and I was so united to the Savior that I could say : "Lo, I come to do thy will, O God ;" and desired for myself nothing but what he desired for me, receiving as gladly suffering as joy. In this humility I was below the reach of those influences which had caused me such anguish, and gradually it passed away and left me without a choice or preference in life.

In whatever state I found myself I was therewith content. All states were equally well received, and being risen with Christ my affection was set on things above, and I was his child ready to do his bidding in time and eternity.

There was a lady sixty years of age who with her husband were members of the Hopewell church, and just before I began to work for Mr. D. she came to the meetings and said : "I have been a member of the Wesleyan soci-

ety since its formation, and my house has been a home for the preachers and their families, whom I have gladly entertained, even when worn out by the care and labor of my own family, because I believed them to be God's ministers. I have looked to them for light and instruction both at home and from the pulpit, but I could get none. I want to be saved, and feel willing to make any sacrifice to become so, but know not what to do, and there seems to be none to tell me. I know I have been converted, and at the Naples camp-meeting, as you remember, I realized a pure heart and was baptized with the Holy Ghost, but have had nothing satisfactory for years. I know I have not long to live, and feel that I must get a preparation to meet God in peace."

Mr. D. talked with her and she was soon restored, and continued in the faith, realized all the advanced points in experience, and was a witness to this faith with her dying breath. Her family opposed her, and her husband, who stood as a model Christian and was an acceptable church member, was strongly sympathized with because of her course, and became her bitterest enemy, and she was made to suffer what few do in this land, which gives liberty of conscience to all, have suffered. More than once did she come with marks of violence on her person; and once when her face and

eye had been blackened by cruel blows which could not be concealed, it was reported that she had received them by a fall and then charged it to her husband. This was believed by his sympathizers, who prayed that he might have grace to bear such *persecution* from his deluded companion. *Her* testimony was cast aside as falsehood and her name was cast out as evil. She lived six miles from Mr. D.'s, and though all the other members of the family had a horse to drive at their pleasure, she, though having worked hard through the week for their comfort, was obliged to walk to the meeting of her choice, and was often *passed on the road* by the horse and carriage *her* labor had helped to buy. This with the daily abuse received was hard to bear, but she did not murmur, and often said: "God knows what is best for me, and I must not wish to go to heaven on flowery beds of ease." She came many times when so much exhausted that I was obliged to help her up the steps, and she would say: "I am so thankful to get here."

She was often forbidden to go again, and there were many ways taken to prevent her from doing so, but whenever she felt it duty a way was opened by which to elude them, and she would come, saying: "God is more than a match for my enemies."

Her health failed, and one Sunday as I was

taking her home she said: "All of you excepting Mrs. — are forbidden to come to my house. If you should not hear from me in a long time tell her to come for me, and if able I will go with her to see God's dear people."

Several weeks passed by and no tidings of her, and then Mrs. — went to see her. She was weak, but able to walk, and said: "I will go with you."

This was opposed by the family, who were very abusive to Mrs. —, and finally they locked the door and took the key. The lady waited a few moments and then, as if filled with power they dared not interfere with, put on her wraps and walked out of the back door to the carriage unopposed. Mrs. — stood a moment then turned to the window, raised the sash, stepped out and drove away with her feeble friend, who said: "God has delivered us."

We were rejoiced to see her once more, and she said: "I have but a short time to live, and wish the society and counsel of my Christian friends, and will never go back unless I can have the liberty given me by the laws of the land."

Different members of the family came to see her, to whom she said: "When you will allow my friends to call on me peaceably I will return, if not I will die here, and be buried by and among them."

They finally granted her request and she went back. When I called she had failed so much that she could say but little, but after resting said: "The Lord has put all my enemies under *his* feet, and I have kept the faith and endured all he suffered to come upon me, and we will *all* get a just reward. I have succeeded in what I undertook—the salvation of my soul. I have waded through deep waters, but they have not gone over my head, and the fires kindled around me have only consumed the wrongs in me, and I am a living monument of God's saving mercy. I have no fear of the future, and my chief consolation is in these words:

"‘‘Holy Bible, book divine,  
Precious treasure *thou art mine.*’’

She lived but a few days after this, and her last words were, "I am firm in the faith."

Her husband died not long after, and their bodies rest side by side, but the separation in spirit which existed in time will last to all eternity.

There was a man staying with a neighbor, whom I will call Mr. L., who had once been a Free Methodist preacher, but who had been rejected by them and had become very dissolute. He was out of employment and Mr. D. gave him a job of carpenter work, and from that he came to meeting and claimed to be restored,

but was not received among us as he never brought forth the true fruits of repentance. The neighbor came to meeting with him, and was deeply convicted. They were both inveterate tobacco chewers.

One night Mr. D. said: "I am impressed with this truth: 'Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.' This truth implies both an outward and an inward work. The outward to be done by the person to whom this truth is spoken, the inward by God. This filthiness of the flesh implies all unlawful appetites, habits and practices. All contracted appetites are unlawful, and all unlawful appetites are sinful, and unless the person indulging in them cleanses himself from them and puts them forever away he can never 'perfect holiness in the fear of the Lord,' and the inward cleansing will not be realized. Habits of long standing are difficult to break, but can be overcome by the power of the will; and if the same effort in the cause of temperance and moral reform were put forth to teach the people the responsibility God has invested them with, it would wipe out every such society in the land. God set the tree in the midst of the garden and said: 'Of its fruit thou shalt not eat, for in the day thou eatest it thou shalt surely die.' Now this glorious

godlike ability is covered over with layer after layer, until, as for a spoiled child, the temptation must be put out of sight as he *cannot* resist it. But this is not God's way of dealing with the human family; and if men were taught that God would hold them *responsible* for every unholy act there would be less ungodliness and dissipation both in and out of the churches. Do you think God will answer your prayers when you are indulging in anything that would not be approved in heaven? Will he compromise the matter and let you indulge in things enjoyable but doubtful? Rather lose your right eye or hand than that your whole body be cast into hell."

This testimony struck to the hearts of those two men, and they saw there was no use of professing religion here and continue their filthy habit; and after talking the matter over concluded they did not believe it duty to be so strict, and they never came again.

Mr. L. was a widower and void of any principle, and soon began a secret correspondence with the daughter of Mrs. C., who was but sixteen years of age, and during her mother's absence took her to the village and they were married. Mrs. C. on her return was nearly wild with grief, as the child was her idol, and she determined to separate them. She told Mr. D. her intention and he said: "Such a

course would be condemned by the law of God and the land. They are lawfully married, and I advise you to let them alone lest something worse come upon you." One of our sisters was given this message to deliver to her: "If ye walk contrary to me, saith the Lord, I will bring seven times more plagues upon you, according to your sins. I will send wild beasts among you which shall rob you of your children, and destroy your cattle, and your way shall be desolate; and if ye will not yet be reformed by these things, but will walk contrary to me, then will I walk contrary to you in fury." She rejected these truths as not applicable to her case, and seemed greatly offended. She laid her plans for the separation and finally carried them out. Her daughter came home and Mr. L. left for parts unknown, and was never seen by either of them afterward. Fearing Mr. L. would try to secure his wife by a legal process, Mrs. C. sent her among her friends in the West. She was gone nearly a year and came back, and in a few months she became a mother. Several months afterward, one evening as I was passing by, Mrs. L. came out and asked to walk with me. I consented, and she said: "I know I have led a very wicked life and my character is ruined, but for weeks I have felt that I might still save my soul. If I do not make the effort now I fear

I shall be lost forever, and I felt like telling you this." I advised her to turn to the Lord by all means, and let nothing hinder her from seeking the forgiveness of her sins and making her peace with God *now*, while the Spirit was striving with her, lest he leave her, and then it would be impossible to do so. After urging this upon her, I said : "The Savior did not reject the contrition of such as you, and if you will turn from your wicked ways I will be your friend and will always stand by you." She wept and was deeply affected.

She came to the meeting the next Sunday and said: "I have departed from the path of virtue and have sinned against God, but desire to become a Christian, that I may be prepared to die."

She continued to seek until she found the desire of her heart. We all loved her, feeling that what "God had cleansed we were not to call common or unclean."

Her mother, who had so loved her, now began to oppose her in many ways. The child was an object of contention. Mrs. C. wanted it indulged in every wish and never corrected ; Mrs. L., whom God began to teach, felt it duty to govern her own child, and that she could not retain God's favor unless she "trained up her child in the nurture and admonition of the Lord." But if she undertook to punish it,

her mother would take the child away from her by force. Things went on in this way for three years, when Mrs. L. came to me and said : "It is impossible for me to lead a Christian life at home, and I am going to leave; there is nothing I feel is duty but what is opposed, and it is constant war over the child, and I am going out to work."

I feared for the consequences, but exhorted her to faithfulness to God and to be circumspect in her deportment, as there would be many temptations to evil; and that because of her former character she might better be doubly retiring in her manner. She worked in a number of different places, and at first remained steadfast to her faith; but it was soon evident she had lost her enjoyment, and she gradually gave up her profession of religion. She still came to the meeting, and as she was to become again a mother I said to her : "I promised to stand by you as a friend as long as you lived an upright life. I have kept my pledge to you, though I have many times been sneered at for doing so. Now, for the sake of the cause you once loved, do not come here again, as it will give ground for reflection that the character of the place is like your own. You had better go far away where your double disgrace will not be known, and you can yet turn from evil, and peradventure God may forgive

you." She left me very sadly, and went away for a time, and then came back to her mother. All the time we received her there was not a person in the neighborhood who would invite her to their houses or associate with her in any way. When Mrs. C. saw we would not give her daughter any countenance she was highly indignant, and said many things against the stand we had taken, as being unchristianlike and overbearing; and once in the presence of Mr. and Mrs. D., Miss J. and myself she said: "You do not know it all. My daughter is as pure as an angel, and you, who profess to be so Christlike, have spurned her." Then turning to Miss J. and I, with flashing eyes and lips quivering with rage, she said: "I will yet bring you two girls down on a level with her." I supposed it but an idle threat, given in the heat of anger to induce us to recognize Mrs. L., but how fully she carried out her revenge when she found we could not be influenced will be seen.

## CHAPTER X.

There lived near by a Mr. O., with his wife and one child. He had confidence in Mr. D. and had talked with him on religious matters, and being directed to the Bible he began to read it, and was soon converted at home, and now came to the meeting with his family. As the Lord began to teach him he saw the need of governing his child, who had never been made to obey and was quite stubborn. He said to Mr. D.: "I have supposed that to subdue a child was to break his spirit, and that it would be a lifelong injury to him. What are your views on the subject?" Mr. D. replied: "Parental authority is strongly enjoined in the Scriptures, so much so that under the law, if a son would not submit to it, he was condemned to be stoned. If the spirit of the child is not made to yield to this authority he becomes a shame to his parents and a troublesome child in the community. Wesley says: 'A child left without subjection to the will of his parents is brought up for hell;' as, if he is not taught to obey his parents, how will he obey his Maker? This is why, if a child is

trained in the way he should go he will not depart from it; his habits of obedience and the impressions stamped on his tender heart will follow him through life. So well do the Catholics understand this that they say: ‘If we can have a child until the age of seven years we care not under what influence he may be placed afterward, he will be a true Catholic at last.’ The Scripture says: ‘Chasten thy son while there is hope, and let not thy soul spare for his crying;’ and the silly sympathy which forbids the rod when needed to enforce obedience is a disgrace to any parent. Children should be a source of pleasure to all, but no ungoverned child is anything but an affliction anywhere; and where there is one parent who governs his child there are thousands of children who govern their parents; but no parent can long obey the Lord without seeing divine obligations in this direction, and if there is not faithfulness to this light of truth it is the end of progress.’”

There were several women who came to the meeting, and to them I said: “If Mrs. O. does not become a Christian there will be the separation in spirit spoken of by the Savior, ‘He that is not for me is against me,’ and to avoid all the occasion possible I feel we should say no more to Mr. O. than common civility and duty demand;” and we followed this course.

But if God wills the blasting of fair reputations no prudence can prevent it, but the innocent have the consolation of having "walked in wisdom toward them that are without."

Mrs. O. continued to come to the meeting and took as active a part in the exercises as her husband; we all treated her with the greatest kindness, and though we had no confidence there was any reality in her profession, yet we all tried to show her the way of truth as we knew it, and the importance of walking in it.

After a time she came to me and said: "I have a new dress and wish to make it up plainly as you wear them, but Mr. O. wishes me to trim it fashionably; what would you advise me to do?" I replied: "I do not wish to interfere between you and your husband, but is it not strange that he wishes you to be fashionable, when he endorses the doctrine taught here?" The color came to her face and she changed the subject. I afterward told this to Mr. D., who said: "By their fruits ye shall know them. God is evidently leading Mr. O., and if he were not sincere he would not be advancing in grace."

Often after this she came to me for an hour's conversation, and always said something designed to shake my confidence in Mr. O., but I would make no reply, and one day she asked for a private interview with me. I granted it

and she said: "Do you not think I had better stay away from the meetings?" I was astonished and said: "Why do you ask me such a question?" She replied: "Because things are very unpleasant at home, and though I want to save my soul, I thought perhaps *you* wanted me to stay away." As I had always treated her with great kindness I knew she had not the least cause for such an inference. I felt this was dishonest and at first thought to pass it by in silence, as I had many times done before; but as this same course had been pursued for more than a year, I now looked to God for direction, and his power came upon me, and looking steadily at her I said: "Mrs. O., you are playing the part of a hypocrite; you have been as well treated here by all as your husband, and your effort has been, since his conversion, not to save your soul as you have so often averred, but to destroy our confidence in him, and had we not a Holy Spirit by which to judge souls instead of judging by what we hear about them, as your neighbors do, we, too, would be deceived by your testimony. You know your husband is a child of God; all you have done against him you have done against the Savior. And look at the sins you have been committing for so long a time! Suppose that you die to-night, what will be your fate?" She was deeply affected and said: "Hell is an

awful place. I do not wish to be lost." I paused a moment and then said: "Now, honestly, has there been a word of truth in all you have said against your husband?" She waited a long time and then burst into tears and said: "No; I have tried to deceive you purposely so that if he saw you had no confidence in him he would stop coming here; I will not do so again." I said all I could to her to show her the awful result of such a course in time and eternity, and she went home.

All was quiet for a long time, when she began again, this time at Mr. D., to whom she insinuated that all was not as it should be between her husband and myself. For several months this continued; every few days she came to him when he was in the garden or yard and charged Mr. O. with something wrong, always prefacing it with her great desire to save her soul.

One day after she had talked a long time he fastened his eyes on her and said: "Have you been telling me the truth?" After a pause she said: "No." "Then," said he, "what object have you in view that you take such a course?" "Because I hope to move my husband," she replied. "And so," he said, "you are not content to be lost yourself, but mean, if possible, to take him with you. By your lies and misrepresentations you have turned the community against him and keep the neighborhood

in commotion. God will work this out for his good, but *you*, what will your end be! You will certainly get your pay in time or eternity." As she slowly walked away, she said: "Mrs. C. stands by me in this." He replied: "Mrs. C. will also get her reward." Again all was quiet for some time.

One day all the family went away and left me alone. After finishing my work I shut up the front part of the house and went to my room to rest. After an hour or two I heard a slight noise below, and coming down stairs there stood Mrs. O. in the kitchen. She looked very much excited, and said angrily: "Where is Mr. O.?"

The back door stood open, affording a view of much of the farm, and glancing up I saw Mr. O. and his man in the farthest lot at work, so I pointed and said: "There he is; did you want to see him?"

"No," she said, with a Satanic smile, "I thought perhaps he was in here and I came in quietly to see."

I did not speak for a long time, and then I talked to her as I had never done to any one. Kindly but decidedly I showed her the abominable course she was taking and its end; the awful consequences of trying to destroy the moral influence of God's people by falsehoods, behind which, to the world, she hid in perfect innocence.

When I finished she was very angry and said: "I have it in my power to destroy your reputation, and I mean to do it."

I only said: "You may succeed in what you have undertaken, but it will not destroy my spiritual enjoyment, and you can go no farther than God will permit you for my good and his glory."

She went away muttering vengeance on me. I sat down and thought it all over. I was satisfied Mrs. C. was doing all in her power secretly to aid this flame already kindled, and the world was giving a willing ear to it and I knew not what would come next; but a great storm was gathering and I committed it all to God, whom I now loved so well that I was confident he who had led me through such inward suffering in order to humiliate my spirit would also allow all manner of evil to be said that all truth might be fulfilled in me, so that I might be a companion with the Savior in outward humiliation also, so I knelt and prayed: "Dear Lord, I am in thy hands, do with me as seemeth thee good."

Mrs. O. continued to come to the meeting as before. Their child, now old enough to talk, often came in, using the vilest language and calling me the most vulgar names that tongue could invent.

Mr. D. one day asked him: "Where did you hear such words?"

He replied: "Ma-ma told me to say so."

One Sunday as she passed me going out of the yard she said: "As you do not believe in husband and wife going together I think I will not come to the meeting any more."

I replied: "Unless you intend to change your course we would all prefer you to stay away." She made a wry face at me and passed on.

The next Sunday she came again, and I said to her: "I feel impressed to ask you to read the fifty-second Psalm, and you will see how God looks upon you." Whether she read it or not she stopped coming, and I heard nothing of her for a long time, and vainly supposed she was satisfied to let me alone.

But one Saturday morning, having a great amount of labor on hand for the day, I arose very early and went to the barn to milk, leaving the door open behind me. I was about to commence milking when, hearing a step, I looked up and there stood Mrs. O. She looked like one in a frenzy, and said: "What do you mean by keeping my husband with you last night until after ten o'clock?"

I made no reply and went to my work. She continued talking all the time I was milking one cow, using the most obscene language and accused me of all that was low and indecent. When I got up I reached to the door and closed

it, but said not a word. Before I had walked to the next cow she opened the door and rushed at me like an infuriated demon, using the most vulgar epithets, and struck me with her hand on the side of my face. I had the pail half full of milk in my left hand and a very heavy milking stool by one of its four legs in my right, and as she raised her hand to strike me the second time, as any one would naturally do in self-defense, but not with a thought to strike her, I raised my hand to ward off the blow, and the top of the stool, made of heavy plank, fell across her eye. She started back, saying: "There, you have struck me! Oh! you have hurt me! I will take the law on you now and you will suffer for this!" She went directly to our front door and knocked. Mr. D. opened it and she said: "Your girl had my husband here last night. I saw them together here on this stoop. I went to talk it over with her in the barn this morning and she struck me with the milking stool, and I will have her arrested."

Mr. D. made no reply and she went home. On the way she met their hired boy, who had just started for the barn, and said that Mr. O. and I were in the garden among the grape vines. She then went to Mr. M., a relative, who had long wished for a way to wreak vengeance on this cause, and especially on me because of what he believed about me from Mrs. O.'s complaints.

When Mr. O. came up to the barn Mr. D. inquired what it all meant. "It is only what has been threatened a long time. Last night I went to the neighbor's beyond you on business, started for home before nine o'clock, and reached it a few minutes after it struck, and Mrs. O. spent a good share of the night, as she has many others, in accusing me of infidelity to her and threats of what she would do to your girl. I have borne it all uncomplainingly for years as the cross given for my good, and when it will end I do not know."

After she left me I looked to see if I had done anything to regret, and though she had been hit it was by no intention of doing so, and what no one could help doing when attacked unawares, and I felt I had done nothing to disgrace myself before God or man, but was sure she would carry out her threat, and I prayed to God for grace to bear whatever he might see fit to allow. His blessing came upon me so that I could praise him for all events.

Mr. D. did not believe they could be so foolish as to undertake legal steps, as so many knew Mrs. O. to be so untruthful, but I looked for it, and sure enough about four o'clock in the afternoon a constable drove up with a summons to appear immediately before a justice in town.

Mr. D. took me in, and all the way I thought of the Savior, who was taken before Pilate and

so falsely accused as to be finally crucified between two thieves, and that he said to his disciples: "They will bring you before magistrates and powers." I felt I was now a companion to them who were so used and could glory in the cross of Christ. When we went into the justice's office—a place I had never seen before—there was Mrs. O. with her eye already blackened, her relative, her lawyer and the justice. The charge against me was that *I had assaulted her with a dangerous weapon*, and I was allowed a trial before the justice or to leave the case for the grand jury. I chose the latter, but that body would not consider it at all, and so the proceeding dropped.

I went home and all that night and the next day I was so filled with God's love, and so many Scriptures were given me to enjoy, that I could think of nothing else.

Monday I saw an Elmira paper with an item in the Canandaigua news telling of my arrest for assaulting Mrs. O. with a milking stool! Two of the village papers also gave notice of the same, and hinted at jealousy in a way to cast it all on me. I now *felt*, and had it not been for the humility I had realized I could not have borne the disgrace thus brought upon me. Everywhere those papers were read,—where years before I had taught school and had a good name, among my relatives, where

I had always been above reproach,—north, south, east and west, the news would fly. No accusation could place me lower—among the drunken, the outcasts and the lawbreakers. I had been arrested for assaulting a poor woman whose husband she was trying to urge me to let alone! This was the clear inference, and I was utterly powerless to change it. Not one outside of those to whom I was united in this faith would receive my testimony against all this evidence, which all seemed so anxious to believe. There was nothing left for me to do but to *die* to all but God, and after a season of severe suffering I felt I was dead to the world and the world was dead to me, the crucifixion being equal both ways, and I was like a bird with no place for the soles of its feet to rest on. But I felt in the elements of God's love I could soar forever, with no desire for that which the world had denied me.

With my reputation wholly gone my influence could extend only within the limit of the little company who worshiped here, and I was now joined to them as only Christians can be joined. Though I was disgraced beyond recovery, my enemies were far from being satisfied, and Mrs. C., now alive to the opportunity to farther carry out her threat to Miss J. and I, conceived a plan to disgrace Mr. D. as well, and so finally to break up the meeting here and

scatter this religious influence to the winds. Her daughter was used as a tool to carry the project into execution.

When Mrs. L. was the mother of but one illegitimate child Mr. and Mrs. M. cast off all friendship and would not deign to speak to Mrs. L., and even said if Mrs. O. continued to go to the meetings where Mrs. L. was received she must not come to their house. Now when Mrs. L. had two illegitimate children, not even bearing the same name, the two families became very intimate; and soon reports began to be circulated that Mr. D. taught that all who embraced his faith must greet him with a holy kiss! and then soon after that they must also appear in a nude state before him!

Of one who had confidence in our integrity, who came to tell me these things, I asked: "Where did these reports come from?" She replied: "From Mrs. L., who declares she is knowing to the fact." I then said: "And is a woman with no morals a fit person to be believed in such charges against a man who has lived so long in this place and against whom no one can say aught? Why has no respectable person who has been here similar charges to make?" She replied: "That is what I have said, and no one would believe her if she was not backed up by Mr. M. and others of influence, who desire to break up these meetings if possible.

Miss J. had always been on friendly terms with Mrs. M. and called on her. She was received very coolly, and soon the conversation turned on the awful things practiced at Mr. D.'s, which Miss J. stoutly denied, saying: "I have been going there a long time and worked for Mrs. D. several years, and I know all these reports to be false. It is strange that you, who have known Mr. D. so long, could believe such things of him." They charged her with falsehood, and after saying many abusive things to her, told her never to come there again, and in a few days told a neighbor that Miss J. had *confessed the reports were true!*

## CHAPTER XI.

Like an overwhelming wave the entire community was drawn into the influence, and *all* believed more or less of the reports.

One day Miss J. came in and said: "A constable called where I am living and left me this paper, which cites me to appear before the same justice to whom you were taken;" and looking at the paper we saw it was some criminal proceedings by Mrs. L., but we could not imagine what it could be and waited anxiously Miss J.'s return. When she returned she said: "Mr. M., Mrs. C. and Mrs. L. are trying to prove that this is a house of ill repute, and after getting testimony enough hope to get it before the Grand Jury, and finally close the meetings." Mr. D.'s only reply was: "Is it possible that with such a character as Mrs. L., who was so low that we rejected her, they have undertaken such a work? They will never succeed in what they have undertaken."

Several weeks passed and we heard nothing more, and as all statements made by Mrs. L. were denied by Miss J. we thought the matter was dropped; but one morning a constable

called at Mr. D.'s and left a summons for *me* to appear before the justice. Mr. M., Mrs. C., the County-House keeper and his wife, with whom I had lived, were present, with the lawyer before employed by Mrs. O., and the justice.

After being sworn I found I was there to answer yes or no to charges preferred against Mr. D. by Mrs. L. and her mother, Mrs. C. Many of the charges were too obscene to relate, and some beneath the level of the abandoned, but the main charges were that Mr. D. taught greetings with a holy kiss, appearing in a nude state before him, and criminal intimacy. Mrs. C. had also added her testimony as to the greetings, and that it was a common thing for all the sisters to sit on Mr. D.'s lap, and she even went back to my youthful days and found I had *then* kissed a man! The justice asked: "What is that for?" The lawyer replied: "To prove the disreputable character of those who congregate at Mr. D.'s," at which all smiled.

To the charges, one and all, except the last, that of my younger days, I gave an unconditional denial. There had been a report from the County House that the keeper's wife had seen me sitting in the lap of one of the hired men, and she was summoned to confirm it; but under oath she said she had never seen an unbecoming act, never had anything against me,

only that I *would* go so often to those meetings. I was resigned to the will of God in all this, but could not help feeling humiliated, especially when the most indecent questions were asked me. I saw Mr. M. and the justice exchange glances and smile, but I endured it without a feeling of resentment and committed it all to God. Mr. O. was called, and a man and his wife who had attended these meetings for nearly fifteen years; then they sent to an adjoining county for Mr. B. and his daughter, and lastly to the southern part of the State for a lady who, several years before, had attended these meetings; she was unable to come, and as she spoke only in Mr. D.'s favor, her testimony was dropped. The case was taken before the Grand Jury, and the husband of that lady who walked six miles to the meeting was one of the jurors, and was bent on finding a bill. They called several more witnesses, among whom was Mrs. O., who, to our great surprise, testified that "I believe there is no wrong taught or practiced at Mr. D.'s, and I am sorry for all I have ever said against the girl who lives there, whom I believe to be a sincere Christian." When the testimony was summed up all the witnesses against Mr. D. were Mrs. L. and her mother, and the case fell for want of evidence to convict.

Thus ended one of the most infamous schemes

on record under this government, which affords liberty of conscience to all, to destroy the influence and privileges of those whose only crime had been faithful dealing with those confessedly wicked and obedience to the Word of God.

Mr. D. now said: "It was shown me they would not succeed in what they undertook to do, and we have yet a place to worship God under our own vine and fig tree, with none to molest or make us afraid; what we have just been called upon to endure is a blessing instead of a curse, and is the greatest evidence of discipleship we have ever had, as, wherever the early Christians went, bonds and imprisonment awaited them; and but for the better laws under which we live this would be our case to-day. This is the only reason I have voted for a Republican administration for years. The principles of this government are held by that party only, and though there is dishonesty and corruption enough in it, and its leaders far from being righteous men, yet they hold on to the Constitution and the principles of equality to all. If we lived in a country where Church and State were united, the result of this last undertaking would have been far different; and now I feel we can claim that 'all manner of evil has been said against us falsely; that 'we have been made the filth and offscouring of the world,'

and that we have been persecuted for Christ's sake to the full extent of the law. When we stand to be judged at God's bar by the side of those who think the days of persecution are past, as intended only for the dark ages, who think the better we are the more the world will love us, and that the 'Woe unto you when all men speak well of you' does not apply to this enlightened age, we can rest assured that our record, though marked with sorrow and affliction, will stand the test of the truth, and God will say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord;'" and then we sang:

"Who are these arrayed in white?" etc.

When we had finished the hymn he continued: "The two principles coming in contact, which were the cause of this last effort, began in the Garden of Eden; and from that time until now, wherever there is a person in whose heart the Holy Ghost lives, there is a stir where he moves and he soon becomes an object of hatred to all who have the opposite spirit. The devil, whose nature is to destroy the right, will work through every unsaved soul to tempt, to intimidate and ensnare every such obedient soul.

"Through the early ages of the Christian era and in Bible times he would stop at nothing short of imprisonment, torture and death; in

this age of reason and philosophy his effort is confined by law to the destruction of influence and the ruin of moral character by cruel slander. Look at Abel, Joseph, Daniel, and many others in the Old Testament, and all the true disciples in the New; then follow church history down to the present time, and wherever there was living faith—in the old or young, the high or low, in places of authority and influence, or in the lone recesses of the mountains or the isles of the sea—they were hunted from den to cave, being destitute, afflicted, tormented; and shall we, who claim the same faith, expect, because the ages have rolled along to the nineteenth century, that Satan, human nature or God's Word has changed? Or that the two spirits that are antagonistic in nature will ever be at peace one with the other? No; the children of the bondwoman, though gilded over with more refinement, still have the same nature and will continue to persecute the children of the free, even down to the close of time. When I saw individuals and families who before this last raid had for years been enemies become intimate friends in this persecution, I thought of Christ when brought before Herod and reduced to the lowest state of humiliation, arrayed in a gorgeous robe, mocked, spit upon and sent to Pilate, that the same day those two men were made friends together,

though before they had been enemies. I have also seen those who had been long halting between two opinions, when the test came, ready to join the popular side, thus showing the truthfulness of the Scripture, 'The world *will* love its own.' "

The principal movers in these scandalous proceedings were now for a time very quiet, fearing the tables might be turned, as they legally could have been; but their fears were groundless, the weapons of our warfare not being carnal; but obeying the truth, to "avenge not yourselves, but rather give place unto wrath, for vengeance is mine, I will repay, saith the Lord," we followed the Savior's example, and were like sheep dumb before the shearer; we opened not our mouths.

Mrs. O. seemed penitent for a time, asked my forgiveness, confessed to the justice and lawyer before whom I was taken, and many others, that she alone was the guilty party; but after a time became worse than ever. Time passed on, and it became *certain* that no retaliation was to be sought by Mr. D. So now, greatly mortified by the defeat, it was thought best to try once more. An older counselor-at-law said: "If Mr. D.'s case had been in *my* hands *I* would have pushed it through to a trial, and so succeeded in breaking up those meetings."

So after consulting this wise man, Mrs. O., led by her relative, instituted proceedings for a divorce, and after going to nearly all the trouble and expense of bringing the case to a decision, she repented, withdrew it and confessed she had no cause of action; and thrice beaten at their own game, they let us alone, having done all possible against us, by word and deed, by legal processes, by falsehoods and misrepresentations.

Mrs. O. had fulfilled her threat made years before, that she would ruin my character. Mrs. C. had also accomplished her's. Instead of producing the effect intended, it had been a means of spiritual advancement to me, and had shut me *out* from the world that I might be shut *in* with God; and now I felt that "neither death, life, angels, principalities, powers, things present or to come, heights, depths, nor any other creature could separate me from the love of God," and instead of shame I had blessing, instead of grief joy, and an undoubted preparation for death and the judgment.

For some time when I met these persons my ears were greeted with some vile song or epithet and my eyes with some low act or grimace, that last resort of a vanquished foe. In all this I can truthfully say I had no unkind feeling, knowing they were but instruments in the hands of Satan to whom God had

set bounds as to the sea, and that they went no farther than he allowed.

Almost the entire community stood by Mrs. L. through this, and for some time afterward she was treated as a heroine and invited into families where once she would have been spurned. Mrs. C. was the recipient of many compliments and favors for her bravery, and the children were praised as intelligent and handsome. But in the midst of this there came an awakening, when Mrs. C. had another grandchild added to the family; and being now in straitened circumstances, they moved to a distant city, and a few years later Mrs. C. was taken to a hospital and there died. Mrs. L., now with her fourth child, became an inmate of one of the most disreputable houses in the city.

After passing through this trying ordeal we had a respite from these outward afflictions, and now the work of grace advanced in every heart. Mr. D. was led into truths great and wonderful, and those who heard and believed were soon rejoicing in the same. He said :

“ ‘ Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you,’ as this suffering brings you to a right principle, which is not known in nature, but comes from the truth, by which we are to be governed in all things, both of a spir-

itual and temporal nature; all our worldly affairs must yield to it, and if in any of our ways or dealing there is a lack, this principle will regulate and govern it. As our spirit passes through a crushing process by the trials and crosses encountered in life, it is but to take away the rough places, the uneasiness of spirit, that meekness and quietude may prevail in the heart; and when there is *no* resistance to the movements of God in the soul, a state transcendently glorious is the result and God becomes the all and in all to us."

## CHAPTER XII.

Mrs. D. has been seldom mentioned in this work, but I am now ready to give her experience. She had a very clear conversion several years before her marriage, but soon fell into the lifeless form of church members and moved with them for many years. The Wesleyan society was especially dear to her and she spared no labor or pains to aid in its prosperity. She had always perfect confidence in her husband's experience, yet it grieved her when he began to attack her idol, the church, and when he refused to attend or aid it in any way she was greatly distressed. He provided her with a way to go if she chose to do so, but she had leaned on him too long to wish to go alone. She saw the work of grace advancing in his own meeting, and became convinced he was a teacher sent from God; but she felt for a long time that he might have labored as well in the church. She was very prudent in her ways, and few, unless having spiritual discernment, could have seen she was not one with him; they were very obliging to each other, and in all the time I knew them I never heard an unkind word pass between them.

She courteously entertained all who came to the meeting, and was a model woman in many ways, without grace.

Mrs. D. and Mrs. C. had been friendly neighbors for years, and when first the scandalous reports began, Mrs. C. went privately to her and requesting secrecy told her the awful practices she believed were going on under her own roof, adding: "They hide this from you, and deceive you, but Mr. D. is a fallen spirit and secretly teaches these things, and your girl is the ringleader." Mrs. D. replied: "Why did you not tell me this before my husband?" She answered: "I do not wish to ever speak to him again."

Mrs. D., knowing this to be so maliciously false, now felt it time to take a stand with him, and committing herself to the doctrine he taught, the spirit he possessed, and the position he occupied, she began to look at her own state;—back, back she looked for a time when she knew she was saved, and could find none for more than forty years, when, for a short time after her conversion, she had the witness of acceptance with God. She could hardly believe her own sight, and took time to investigate the matter thoroughly, until she became convinced that if at any time since her marriage she had died she would have been a lost soul.

She mourned and looked over the forty years of profession lost to herself and the world, having a form of godliness without the power, and now with old age creeping on and the sands of life almost run out; a Christian but in name, a false light misleading all over whom she had ever had an influence. The thought was almost too much to be borne ; her heart seemed hard as stone, and she feared the case was hopeless.

Just at this time Mr. D. had a vision. He was fishing in a very clear stream of water in the bottom of which was flinty rock. Seeing a fine fish he caught it just as it was about to dive into a deep hole, and gave it to a person standing by, saying : "Take it home to mother." He related this to Mrs. D., and said : " You need not despair ; your case has never since we were married been so hopeful as now. Your committal has brought you to see your true condition and you are undeceived, which is a great blessing. God gave me this vision to rescue you ; your heart, like the flinty rock, can be broken by the Word, and as the fish was caught just as it was about to disappear, so may you turn to God and lay hold of the promises before it is too late ; and if faithful you will be taken home to the redeemed."

"But," she said, with tears, "see my wasted life ; instead of gathering I have scattered, and now I have but little to offer to God."

He replied: "We all had nothing but sin to give, and can never merit salvation, even if we kept the law from our youth up; the door is opened at the eleventh hour and you arebidden to come in and *must* believe that 'he is the rewarder of those who diligently seek him.'"

Taking courage from this, she felt it her duty to write to several of her friends, confessing her state and committal, and began to pray earnestly. It was not long before she was restored to her first love, and shouted, "The dead is alive, the lost is found." The Lord now taught her and she reached the next state after a time, was obedient to all the light belonging to it, and then saw, as others had, yet depravity within. She continued to believe and obey until she said: "I have gained that much disputed point. I feel I am dead to sin and alive to God, and O, how the eighth chapter of Romans feeds me!" She faithfully followed her husband as he followed Christ, and at the time of his death they were a couple united in the bonds of Christian love and unity.

As soon as she was restored the enemies of God, stirred up by that spirit who is never so enraged as when he loses a soul, classed her with her husband as a helpmeet to these things of which we were all accused, though for more than forty years all had spoken well of her. She was always ready to testify in behalf of the

Gospel that had saved her, and requested me to give this testimony of her to the world.

In the churches it was taught there would be grades in heaven according to proficiency in grace and development of mind, as I had often heard it said to be proven by this Scripture: "One star differeth from another star in glory, so also is the resurrection of the dead;" and now I thought, if Mr. and Mrs. D. should die, she knowing but the first principles of grace, and he far advanced, would she not envy him his greater enjoyment, and if so, would heaven be a place of perfect happiness? I asked Mr. D. what were his views on the subject.

He said: "God never created but one grade of intellect, and the difference seen is caused either by some physical deformity or greater development, and there is no real superiority in the sight of God except that made by grace. No two souls are one, according to the Saviour's prayer, until they have realized all the atonement provided; if one has reached the full extent of the provision and the other has not, and yet is in favor with God, there is not a perfect equality between them; but should they both die at this stage, the one not yet made perfect is saved upon the principle of the infant, which brings about the oneness which exists in heaven. Now, take a man of the greatest education and refinement and an un-

civilized barbarian, and let them both come under the influence of conviction, and yield to it ; both will cry, ' God be merciful to me a sinner.' If their prayer is answered they will have the same joy and the same testimony of sins forgiven ; and as grace works in the heart and the Holy Ghost teaches, both come to the same points in experience. As the leveling process goes on the high are brought low, and the humble exalted, and all *either* have left that is of any value, comes from God and not from their former state. Then what is their enjoyment ? Their Creator. How are their minds developed and enlarged ? By the enlightening power of the Holy Ghost truth, the fountain of all wisdom, is brought to the mind, opened to the understanding, and transforms the soul, bringing all the being under divine influence ; so that Joseph the slave had more wisdom than the king ; David, through God's commandments, became wiser than his enemies ; in Daniel the captive was found the wisdom of the gods ; and Peter the unlearned fisherman, and Paul brought up at the feet of Gamaliel, having wisdom that their enemies could neither gainsay nor resist, are fed from the same source, and all have their enjoyment in the law of God, which is their meditation day and night. Their future state of happiness is but an extension and enlargement of what is begun

in time. Grace does away with grades in time and eternity ; otherwise there could be no heaven, for where there are grades there is confusion and every evil work. Although my views are not learned from books, I am satisfied your comparison of the stars differing in glory has no reference to heaven, but is a figure to represent the difference between the natural and spiritual bodies. We read that at death the body is sown in corruption, dishonor, and weakness ; it is raised in incorruption, glory, and power, showing the great change to be made in the body by the resurrection. The difference of the flesh of men, beasts, fishes, and birds, of bodies celestial and terrestrial, of sun, moon and stars, all show the great and glorious contrast between the human body before and after the resurrection. This earthly body, though wonderful in its construction and mechanism, is but a feeble comparison to the resurrected body freed from the effects of sin, unaffected by pain or disease, like unto Christ's most glorious body, a fit receivable for the same redeemed spirit that in time had inhabited it, when soul and body, having the divine impress, is prepared to dwell in the new heaven and earth created by God, and wherein dwelleth righteousness."

One Sunday there was present a local preacher, who had been a brother in the church, whose

wife held such liberal views of woman's rights that they had separated years before. He was very free to tell how many sermons he had preached in a year and how many miles he had traveled to conduct Sunday schools and prayer meetings ; that he had made this his life work for years, and intended to continue it as long as strength would permit, and then, having done all in his power for the good of the world, he expected to be saved.

Mr. D. then said: "In the creation of the world, and all that is therein, order governed every addition of matter to the first atom called into being; and the only disarrangement of this divine order is caused by sin. Throughout the animal kingdom a leader controls the movements of those of their kind that are together, and among mankind there is a head to every nation, tribe or family. In the nation or tribe if one rises and assumes the authority of the rightful leader he is punished as a criminal; in the family the husband and father is the head, as, 'The head of man is Christ, the head of the woman is the man, and the head of Christ is God.' With gentle firmness should he exercise the authority with which his position invests him. Every member of his household should be in subjection to him, the wife setting an example in this worthy of imitation. There is no undue humiliation in this, and it does not

degrade her, nor is it an evidence of inferiority; but it shows there should be but *one* head, and the sphere for which she was fitted is the one she should fill without aspiring to that given to man by divine right. The popular cry for woman's rights, to place her in the same position as man, is another product of the spurious Christianity which wrests all truth to meet this demand for more liberality. He who suffers his God-given position to be interfered with is not worthy the name of man.

"The original design of the creation of the human family has been confused and destroyed by transgression; in the provision God made to restore that which was lost he has an arrangement through which he works for the salvation of the world, as is shown by this truth: 'God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.' How did God speak by the prophets? These teachers were men chosen from among the people and anointed to be the spiritual leaders of Israel, and they received the word at the mouth of God. They were sought unto for direction in all important matters, were revered by men and especially protected by God, who said: 'Touch not mine anointed and do my prophets no harm.' How does God in these last days speak unto us by

his Son? On the day of Pentecost the dispensation of the Holy Ghost was ushered in, which will continue until Christ makes his second appearance without sin unto salvation. As in former times, so now God selects persons who have an experience and have become partakers of the fruits of what he is to declare, and ordains them by a special qualification to preach the gospel. These are spiritual leaders, through whom God speaks to us. Christ, the Son, being the Word, is given by the Holy Ghost to this leader, who, through the efficiency of this same Spirit, delivers it to the people, as Jesus said, 'He shall take of mine and shall show it unto you,' speaking as moved upon by the Holy Ghost. These are ministers of the manifold grace of God, a medium through which light shines to those who have eyes to see, ears to hear and a heart to understand.

"Like the Savior, they speak only what the Father gives them, so that their works are wrought in God by the power of the Holy Ghost. All works for the salvation of souls outside of this arrangement originate in self, are carried out in self, and to self belongs the glory; but they will never bring souls into spiritual life. The Protestant churches of this age are following fast in the footsteps of the Roman Catholics, whose chief claim to salvation is based on good works; yet how plain is

the Scripture: 'By the deeds of the law no flesh is justified;' and he who takes it upon himself to work in the vineyard uncalled and unqualified is like the prophets who speak out of their own hearts, and can at the best only teach the productions of their own mind, which will reach the minds of those who hear, but will not affect the heart. In fact, all this cry of 'doing good' outside of God's arrangement is but still another product of this false profession, which is doing all possible to prevent souls from seeking 'first the kingdom of God and his righteousness.'

"Such leaders as have followed the Lord fully, with those who have faithfully obeyed God through their teachings in all ages, from the creation down to the end of time, compose the Church of the living God. Every member in his proper place in the body, exercising his gift, is necessary, and from the great Head all the joints and bands are knit together and nourished, for the completion of Zion, the city compact together, and upon those parts which are the least honorable is bestowed more abundant honor. In it God is known, and out of it, the perfection of beauty, he shines. King's daughters all glorious within and holy men valiant for truth, redeemed from earth, having kept themselves from the mark of the Beast, send up their tears and prayers from it, and finally

all will join in worshiping the Lamb, who is worthy to receive power and riches, wisdom and strength, honor and glory and blessing."

The old preacher responded fervently to what was said of woman's sphere, but was silent and evidently ill at ease during the other remarks, and left at the close of the hymn,

"Ye servants of the Lord,  
Each in his office wait," etc.

## CHAPTER XIII.

Early one morning a boy called and said to Mr. D.: "Mr. P. [a young man who was teaching school a few miles away] is sick and sent me to ask you to come and see him." Mr. D. was suffering from an attack of inflammation in the eyes, and the sun shone brightly on the snow so he thought he could not go, and so expressed himself, at which the boy with tears said: "Do come, he will die." So accompanied by his wife he went.

After the usual greeting Mr. P. said: "Last night I saw the Savior, and with him a man I did not recognize, and I felt like sending for you this morning." He was very weak and closed his eyes to rest for a few moments, and then, as if aided by some unseen power, he raised up saying: "There, I see him again and it is you with him, Mr. Dunkle."

Lying down he said: "I am glad you are here. I am not prepared to die." Mr. D. said: "Has no one talked with you about your soul and prayed for you?" He replied: "No; the minister and others have called on me, but have only told me to trust in the Lord; but I am

sinner and feel the need of forgiveness." After directing him to the provisions and promises for the penitent Mr. D. said: "I will pray for you and you pray for yourself, confessing your sins, and plead forgiveness for Christ's sake." He then knelt and prayed a few short sentences, presenting the case to God, and closed. The young man followed in a short but fervent prayer, at the close of which the answer came and he said: "Thank the Lord! Thank the Lord!" and Mr. D. sang:

"My God is reconciled,  
His pardoning voice I hear," etc.

The young man responded very heartily with a smile and eyes beaming with joy, and continued in this frame of mind for several hours. Finally Mr. D. bid him good-bye and left, exhorting him to keep his mind stayed on God. He closed his eyes and died in less than an hour, without another sign of consciousness. The preacher in charge was offended when he heard of this, as the mother was a member of his church and should, as he thought, have sent for him.

Two men who were strangers came to the meeting one evening, and one was restored and came for some time alone; but at the close of one Tuesday night meeting Mr. D. prayed earnestly for the conversion of this man's wife whom he had never seen, closing his prayer thus:

“Lord, I know thou hast inspired this prayer, and I feel the evidence that it is answered.” Some not having such perfect faith and trust trembled lest it should not come true; but the next Sabbath she came with her husband and said: “I have been a member of the Baptist church for years, and never heard anything of true religion until my husband came here; and his talk at home produced such conviction on me I could get no rest until I sought the Lord with my whole heart and found him last Tuesday night. I feel I now know the joys of sins forgiven.”

One day as Mr. D. was walking over his farm he thought of an older brother, living in Ohio; he felt led to pray for his conviction and conversion, which he did; when he came to the house he spoke of it, and said: “I have the evidence the prayer is answered.” In a few weeks he received a letter telling of the death of that brother, and also that a short time before he breathed his last he said to his wife: “I will tell you what I have not told any one before: on such a day [the same that Mr. D. had prayed for him] I was converted, and I wish it distinctly understood that it was not in consequence of any preaching I ever heard, or, as far as I know, in answer to any prayer for me, but is wholly the work of the Lord. I wish you to write this to my brother George.”

Miss J. was industrious and economical, and from almost childhood had divided her earnings with her parents, though her father was a well, able bodied man, and she at last bought a seven hundred dollar home for them, with the understanding that her father was to pay all the expenses of taxes, insurance, and repairs, which he positively refused to do as soon as his home was secured.

She soon found that it was also the home of other members of the family, who were unwilling to relieve her in any way, but who could command the same wages for one day's work that she received for six. These earnings were spent in dissipation, as their condition and the beer bottles in the cellar clearly showed ; there still continued a call for running expenses, and scarcely a month passed but that from one to five dollars was given in addition to that already contributed.

For ten years after buying the home she bore all this uncomplainingly, until the demand came from those who spent their own money at the saloon, when she felt she could no longer be justified before God or man in pursuing this course ; even some of her own relatives said : "What you are doing gives to others the opportunity for indolence and intemperance ; we advise you to take your means where you can have the benefit of it in sickness and old age."

She had lived at Mr. D.'s for seven years and they knew of all that she had done, and he said: "I do not wish to influence you contrary to your own convictions of duty, but it certainly is not right for you to provide for those who might be self-supporting if they would." She now decided to contribute no more in that direction, and when it became known that she intended to sell the place, other members of the family combined and bought it of her. Now there was nothing tongue could say or heart feel but what was hurled at her, and she knew the Scripture, "They will separate you from their company, and say all manner of evil against you," the great cry against a religion which rejected honor to parents, especially in their declining years.

Such is the nature of the unregenerated human heart, which is evil and only evil continually. "John came neither eating nor drinking and they say, 'He hath a devil.' When the Son of God came eating and drinking, they say, 'Behold a gluttonous man, a wine bibber, a friend of publicans and sinners.'" So whatever course is taken by one who has another spirit and follows the Lord fully, his ways are condemned and opposed by the world; and it can never be otherwise as long as there exists on earth two natures and spirits as diverse one from the other as war and peace.

Mr. V. was one of the many who were benefited by this doctrine and one of the few who withstood the storm of persecution without and affliction within, and adhered to the truth until he became established in it.

Because of the confidence Mr. D. had in him, I will give space for his experience in full, as related by himself: "I was born in Otsego county in the year 1837, and was converted during the winter of 1849. For three years previous to this change, at the request of my mother, I often read the Scriptures. The record there given of the lost so weighed upon my mind that I often wandered in the fields and woods alone, and thought, 'how short my life would be at the longest and how unprepared I was for the future.'

"At one time I went alone to a very high hill and sat on a rock at its summit, and wept a long time, wishing there had been no sin on the earth, for then I might be happy; but now I was wicked and feared I would be lost. As I stood for the first time by an open grave and saw the coffin lowered, I felt as though it was I they were covering with earth; the scene so impressed my young heart that I could scarcely think of anything but death, which I so wished to avoid but knew I could not. I resolved to become a Christian, so as to be prepared for the event. I read the New Testament through

to find what to do, and as it spoke of secret prayer, I went stealthily at stated times to some secret place to do this duty. I knew no prayer but one my mother had taught me, and not feeling satisfied God would hear that, I learned the Lord's Prayer, and offered that as the language of my childish heart to him. Though my conscience approved this course, yet it did not satisfy me that I was a Christian, so I continued to read to see what more was required. I had guarded all I had felt and done so carefully that none knew of it. Now I read, 'He that is ashamed of me before men, of him will I be ashamed before my Father and the holy angels.'

"As I thought of this day after day I felt that I ought to tell publicly my intentions; but how to do so I did not know. I seldom went to a religious meeting, but after a time I remembered I had heard in some way that protracted meetings were held for persons to get religion, and that in them others beside the preacher spoke a few words. If I only knew where one was in progress there would be my chance to obey this truth. I prayed God to send some one to the town to conduct such a meeting. To my great surprise, not long after I heard there was to be one in a neighboring school-house. I was happy at the thought of an opportunity to do my duty, and spent the after-

noon alone in prayer and thinking what to say. It was the first night of the meeting, and I went with a light heart, resolved to say that I had repented of my sins and intended to lead a Christian life; but as the time came for testimony the cross began to appear, and it grew heavier until I trembled so that it was with difficulty I could conceal my emotion. At last the meeting closed, and my duty that I had been so happy at the thought of doing was undone. I went home with a sad heart, but determined not to give it up. I added to my decision, and the next night I bore the cross though it seemed like a ton's weight, and, much to the astonishment of all, confessed Christ before men as best I knew how.

"Three preachers present responded, 'Amen, God bless the boy !' which somewhat disconcerted me, but I sat down and lo ! I seemed to be another person ; my burden was gone and for the first time I felt I was a Christian and prepared to die. Day after day I sang hymns and was happy in the Lord, but was ignorant of what to do to lead a Christian life. I had heard of powerful conversions, where persons were prostrated under the power of God and shouted aloud, and so, child that I was, I did not even know that I was converted ; but as long as God owned me as his child I was satisfied, and watched those in whom I had the great-

est confidence for an example to follow. *They* testified in every meeting, and feeling I must do the same, was always at a loss for something to say. I had not a thought it was duty to tell what I felt, or speak of any hymn or Scripture that had been on my mind, so every time before the meeting I spent a good share of the day studying up what to say and committing it to memory, that I might not be confounded. I continued to speak in every meeting for some time, until one night I refused to do so, when the minister at the close of the meeting said: 'I will leave it until the scene of the judgment where we will all meet.' This struck me and I had horrible feelings for days, fearing at that great day I would be condemned for that neglect. After a long time I decided I did not do wrong, when I was relieved; and it being so hard to find what to say, I began to question the necessity of speaking at all, and before many months I ceased to take any part in meeting.

"By this time my enjoyment was gone and I thought my attempt to be a Christian was vain and I was much mortified over my failure; my good desires were still the same but I knew not what more to do.

"My name had been taken in the church on six months' probation, and when the time came to join in full membership I answered the sol-

emn questions as the others did, but felt I was saying what was false, and for three years was ashamed of being a church member. While I had any religious enjoyment there was nothing I so much disliked as the society I found in the district school. We were often visited by relatives on Sunday who were also church members. I would go away alone and read the Bible, as that afforded the greatest entertainment. I now went a short term to the New York Conference Seminary, at Charlottesville, where most of the ten professors were preachers, and I thought I could surely there find how to become saved. I was very sad, listened and received all I heard on the subject, and went home to find that I felt above my parents, who had done so much for me, and looked down with disdain on their old fashioned ways. My father then moved to Ontario county, and though I did not wish a letter from the church, one was sent me. I hid it under a rafter in the garret for a time, then burned it. I went a few weeks to Lima to school, where my concern for my soul was so intense as to unfit me for proficiency in study, and at last I was sent for to come home on business, and as I had made a failure of education and religion too, I determined to settle down to plain farming, still looking in every direction for a way to salvation. As I grew older I read Beecher's sermons, and from them

I felt to regard my youthful experience as childishness, and now looked to the great and wise for what I had so longed for, and the more I looked the less feeling I had.

“At the age of twenty-two I attended a revival in the Methodist Episcopal church in Victor village. I had endeavored to keep the commandments from my youth up, and now I resolved to make another effort to become a Christian. I went forward for prayers, repented as best I knew how, but felt no change. I expressed my good desires and my name was put upon the church record. I walked along with its members, conscious I had no true religion, but knew of nothing better to do, and so continued my profession. I had occasionally heard it remarked that the church was on a par with the world, and on reading the Discipline I felt in my own case at least it was true. I was told that my name was to be read in the public congregation. I thought I was to be thus rebuked for want of conformity to church rules. I felt it would be just, and went prepared to receive it, hoping it might be a means of light to me, for which I would have indeed been thankful.

“Judge of my surprise when my name was read out as a newly appointed steward, and the preacher exhorted me to be ‘a faithful steward of the manifold grace of God.’ This eased my conscience, and having still great confidence in

the church was sure my unhappy state was because of my own neglect of duty. So I resolved to attend the prayer meetings. I had to ride four miles alone, and thought strange as I passed through the village to see so many church members about the stores, and stranger still when I found but three or four at the meeting; and one of these expressed great surprise at my coming so far *just to prayer meeting*. I went away with no more than I brought, and altogether I began to think it mattered but little what I did or where I went, as the same result followed.

“After several years I married the daughter of a man especially marked by all classes as an exemplary Christian and in whom I had the greatest confidence. He exhorted me to erect a family altar, which I did, but it was so distasteful to me that I often neglected it, which made him feel so badly that I would again resume it, until I told him: ‘It is so hard to pray without the spirit,’ hardly knowing what it meant. I was determined on financial prosperity, but business affairs harassed me, and though I strained every nerve everything worked against me and disappointed my expectations, which, with my unsatisfactory spiritual state, made life almost a burden; but I made the best of it for twenty years, and then death entered. Mother and sister died, a broth-

er was instantly killed, and, worse than all, God took my eldest child, who was almost an idol, a girl of twelve years. I was wholly unprepared for such an event; my sorrow was overwhelming and I felt that an awful calamity had befallen me.

“The church offered resolutions of sympathy, but nothing could assuage my grief. Death was no uncommon thing, but to feel *so unrecconciled* awakened me to a sense of my own lost condition. I now went to the church fully resolved to find all there was in it to save the soul. I obeyed conscientiously all that came from the leader, but with the usual result, though I had confidence in him as being above the average of Christians. His year soon closed and the salary of his successor was reduced one-half, as he was less talented, which so grieved him that he said: ‘It is impossible for me to preach an able sermon because of the course you have taken which has destroyed my influence.’

“With all my effort I remained an unsaved soul. I now began to look at the church unprejudiced, unless in its favor, but fairly. All subscribed to the same rules, but not one even claimed to live up to them; their entertainments were not above those of the world, and in the pews were worshipers who were known to be untruthful, licentious and profane, and no offender, unless he became unpopular, was ever

brought to justice. Some of the ministers were known to be no better, and yet *all* were exhorted to unity and fellowship. Notwithstanding all this was undeniable, yet I knew of nothing better, and, groaning beneath my burden, was on the verge of despair.

"At this extremity a stranger [whom I afterward learned to be Mr. A., mentioned in this book] called on business, which being satisfactorily disposed of, he said: 'You are a member of the Methodist Episcopal church, are you not?' I nodded assent and he continued: 'That church has rejected John Wesley, the Bible and the Holy Ghost; has become the habitation of devils, the cage of every unclean and hurtful bird, and you are an unsaved man.' I believed this was all true, but was much astonished at the abrupt declaration. I asked him many questions; we talked a long time, and for two weeks I often sought his company, trying to find the truth that would bring peace to my troubled soul. He seemed to have light I had never heard from any man, but I could get nothing to satisfy my own soul. I finally asked him if he knew of any one who taught such sentiments as he advocated. He said he did. I asked: 'Will you take me to him?' He seemed pleased to do so, and the next Sunday we came to Mr. Dunkle's. Lo, and behold! I saw and heard what I never had before. Mr. D. de-

scribed a true preacher and the satisfaction of a saved soul, and there were a few who witnessed to the power of the Gospel to save from sin. I had never heard such testimonies, and they brought to my mind the feeling of my heart when but twelve years of age, which I had long since rejected as but natural childish joy. He spoke with a power and an influence, together with such a clear enunciation of truth, that my heart was won, and I went home with new aspirations after God, whom I believed had led me to this man.

“At first I examined very carefully every word I heard, lest this also should prove deceptive; but after a time I saw the doctrine was strictly Scriptural and could not be condemned by the Bible, and as far as I was able to judge nothing was received among this people as Christian but what came up to its requirements. I had asked different preachers in my own church what a person was to do who, having been converted, had lost it; must they be converted over, or what *could* they do to become saved, and never received a ray of light from one of them. I now asked Mr. D. the same, and he said: ‘If you have been converted and lost it you are in this truth, “I have somewhat against thee, because thou hast left thy first love; remember from whence thou art fallen, and repent, and do thy first work.”’ I saw

some light in it, but said: 'I have never claimed to be converted; can you tell me whether I have been or not?' He replied: 'If you will tell me what you have realized, I can tell you whether it is a Scriptural experience or not.' I told him minutely of the effort I made in my boyhood and the satisfaction resulting from it; but before I had finished I did not need an additional testimony to convince me of its validity, but he said: 'You give conclusive evidence of a change, and if you will go home and confess this to your family God will restore you. It is not to be wondered at that you lost it when none of your teachers taught you the necessity of a faithful confession of it; and there is not light enough in the body you have been in since to show you what to do.' I knew this was true, and I went home and told my family as directed, and soon that same joy and satisfaction I had felt and so longed for returned to me and filled the aching void I had carried so many weary years. How could I help having confidence in and loving this man of God?

"Like other converts, I desired the same joy for my friends, and tried hard to get them to go with me to hear him whose light had been the means of my finding what I had lost; but not one except my own family would go. My father-in-law said he would not leave his own meeting to hear a dissenter, and others always

had some excuse ; and because my religion did not come through the duly established church, they seemed afraid of me and inclined to pass by on the other side.

“ I advocated my new sentiments freely, but did not go to the church, and at the annual pew renting I was charged as having taken a thirty-five dollar seat for the year, and as my wife and children went occasionally I paid the charge and asked to have my name dropped, and said : ‘ Do not save me a pew again, as I have found a man who is a true teacher of salvation, and having spent the greater part of my life in supporting a church which only deceived me, and from which I was unable to get one ray of light, and whose leaders wanted the names of my children to swell their numbers when only eight years of age and unconverted, I feel I can support it no longer by my means or influence.’ Yet when a new minister came on the charge he wrote to me, though I lived but three miles away, addressing me as one of his flock, and exhorting me to come to church, so I thought best to make a public withdrawal. I went to the revival meeting then in progress for that purpose, and said : ‘ I had supposed my name had been dropped from this church record, and it does not seem to be so understood. I now publicly withdraw from this society, feeling that the salvation of my soul depends upon my taking this step.’

“ After the meeting closed the preacher came to me and said : ‘ You are a man I love, and I am coming to see you.’ I gave a cordial assent to this, and asked him to come, not for a formal call, but to stay for a conversation on the Bible. He replied : ‘ We will take up Christ’s sermon on the mount.’ He came and talked on the ordinary topics of the day for a time, avoiding any allusion to the Bible, and at last said : ‘ I will pray with you, and then must go.’ After a short prayer he started to go, saying : ‘ Come and hear me preach,’ to which I replied : ‘ You came here as I supposed to talk with me on Christ’s sermon on the mount, and if you thought I was in an error, would, as a teacher, try to show it to me ; that sermon teaches one strait gate and narrow way, which few find, and also to beware of false teachers. You ask me to come and hear your instruction and I am compelled to decide whether you are a true or false prophet ; you teach a broad way which admits of many things condemned by this sermon ; and so, to be true to God, I must call you a false teacher.’ He replied : ‘ You are in a fearful condition,’ and went hurriedly away and never called on me again, though at the end of the year two of the most influential members of his church were sent to me to collect the annual pew rent, showing the main interest at stake.

“If I needed anything more to commit me against the Methodist Episcopal church I had it now, for why, if he had any light, did he not tell me the nature of my ‘fearful condition,’ and show me what truths I was violating, and give me truths to direct my feet into the better way ; but instead, like a physician of no value, he tells the patient he is dangerously sick and leaves him ; but the poor man no doubt gave me the best he had, and I felt to rejoice that I had found one who, when sin-sick souls came for help, directed them to the *truths* applicable to their condition, which, if obeyed, would restore them to spiritual health.

“As I continued going to Mr. D.’s, light and joy continued to be given me, and I began to advance in knowledge of truth, which showed me my duty to myself, my family, and the world ; which as I discharged brought persecution and reproach. My father-in-law became my greatest opposer, and by unusual presents and attentions to my children sought to influence them against my course. Once while visiting me, he said : ‘I have heard scandalous reports of those with whom you worship.’ ‘What are they?’ I asked. ‘They are too bad to relate, but I believe they are true,’ he said. I replied : ‘What you believe of them you can believe of me, as I endorse them. I have urged you to go and see and hear for yourself, but

you have refused, and now without knowing anything of the origin or truthfulness of the reports, which you say are too bad to tell, you come to me and say you believe them ; if you said the same to some men they would curse you for the insult, and perhaps enforce it by a blow ; but my weapons not being carnal, I only say, unless you take back what you have said I shall refuse to take my family to visit you again.'

"The report then went abroad that I had embraced a doctrine that would not allow me to let my children visit their aged grandparents, and that I so controlled my wife that she was compelled to embrace the same faith ; but they did not tell how many times she had been there and suffered their abuse because she would not join them in denouncing me, nor that she had *told* them that the origin of these scandals was from a disreputable woman having two illegitimate children, whom those who worshiped at Mr. D.'s had rejected.

"She at length did embrace this faith, and though she had been an acceptable member of the church for twenty years, she found she had never realized a change and was at last converted through the same doctrine that had saved me.

"Everywhere she was known went the charge that she had neglected her feeble parents,

though she continued to visit and aid them until they heaped the grossest insults upon us both for our faith, and had tried to prejudice all classes against me, even to my hired help, when for our children's sake, at least, we felt that to let them alone was the only Scriptural course to be pursued. I had always felt reluctant to send my children into the immoral influence of district schools, but up to the time I embraced this doctrine had but little other opportunity to provide them an education sufficient for common business; now I felt some other course must be taken, and looked to God for direction.

"My wife and I had too many cares to attend to it, and I was sorely tried, not seeing any way opened to discharge this duty. I had two little boys, of seven and ten years of age, who had never been to school, and I knew it was not right to bring them up in total ignorance of ways of business, of the world at large, and the government under which we worship. I then heard that one of the attendants at Mr. D.'s had been a teacher years ago, and I gladly engaged her to teach my children at home, feeling it was in answer to my prayer. She taught them the Bible in connection with ordinary school studies. On one occasion when their grandparents were visiting us, these two boys each repeated a chapter to them, one of

the wise and foolish virgins, and the other of the rich man and Lazarus, which was heard without a word of comment or commendation ; and this from a man whom all men said was a true Christian if there were any. Had the recitation been of something ludicrous or funny it would have been applauded. I lived to see those two boys in a few years converted and walking in the narrow way marked out by the Bible, happy and contented without those entertainments usually thought a necessity for young people, and I mourned that I had not found the true way earlier in life, that my older children also might, when their hearts were tender, have been impressed with Bible truths, so that we might be an unbroken family in earth and heaven.

“It were better to be childless than to bring up children to believe that the Bible does not mean as it reads; that the pleasures and profits of this world are the chief aim in life, and so evade the awful realities of the future until it is too late. Oh! if parents could but feel the awful responsibility of souls committed to their care, whom God commanded to be taught his law when they go out and when they come in, when they sit down and when they rise up, making that the most prominent object before them in early years, then we might hope for a time when souls who love God and walk in his way might be many.

“The third state of grace did not stagger me as it had many others, as I saw clearly the consistency of the previous changes to prepare the way for the great deliverance from the evil nature, and perhaps I was not so wedded to the teachings of the age; and I was led along from truth to truth, not without trials severe, and tests of faith and obedience such as is known only to those who walk in light. My advancement in grace was not by one continuous growth, but by gaining successive points, separate and distinct from each other, revealed to the mind by the light of truth, preceded by trials and crosses, which through faith produce in the soul a death to whatever that truth condemned, and brought about changes inward or outward, in body, soul, or spirit, until all was lost in the will of God. Want of space forbids details of all these points; but suffice it to say, that there is nothing of the world, the flesh, or the devil but that is met, removed, or regulated by the Word; and he who comes in at the door and continues in the narrow way cannot avoid the states of grace that are so clearly seen by those ‘who walked even as he walked,’ and when all is summed up, it is *salvation to the uttermost by faith and obedience.*”

## CHAPTER XIV.

At one grove meeting Mr. D. attended was a learned man who, after hearing him speak, arose and said: "If I had heard that testimony one year ago I now would be a saved man. I have been wandering up and down the earth to find some one who could tell me the way of salvation, and have heard the truth for the first time." This was a hard blow to the several preachers present, who covered their chagrin by singing "The ninety and nine."

After the meeting closed this man asked the privilege of going with Mr. D. to the house at which he was staying; where after engaging in earnest conversation for a time Mr. D. made some remark about the future state of those who had known much of grace and then fell into sin and so were lost. To this the man, who proved to be a rank Calvinist, strongly dissented, saying: "No person who has so loved God and been loved by him will ever be lost." Mr. D. quoted, "When a righteous man doth turn from his righteousness and commit iniquity, he shall die," and many other Scriptures proving his point. This seemed to anger the man,

and he said: "I care not how many Scriptures there are to confirm your views, I will never believe that one who has been begotten of God and redeemed by grace, as you have declared it, can possibly be lost." Mr. D. replied: "Then you and I will have no further conversation, for when a man rejects God's Word it is impossible to benefit him; your unbelief will prove your ruin."

A lady present, who was also tinctured with Calvinistic principles, had been listening attentively and urged the continuation of the talk. Mr. D. firmly but kindly said: "My only arguments are truths, and it would illy become me to coerce any man into their belief."

A number of years after I met this woman, and in our talk she said: "God knows whether you will be saved or lost." I replied: "I do not agree with you," intending to explain my Scriptural reasons for such a belief. She was so wrought up over my reply that she would not allow me to say a word in its explanation or defense, and went about the house in a frenzy, saying over and over, "What! my God not know all things! Oh, what an insult to my God! What an assertion against his attributes! How derogatory to his holy character! May God pity you! May God have mercy on you!" and such like, until she was exhausted with the effort.

Such is the power of tradition and such the hellish influence of that doctrine which has been a stigma to the Christian faith and the ruin of a multitude of souls. As long as the Methodists fought this doctrine, without giving any quarter, the blessing of God followed their efforts.

He here met a lady of very independent views, who held the truth generally as he did, and yet there was no fellowship. After several weeks he was impressed to go and see her, which he did, and said: "God has made it my duty to come and see you; he warned me not to have any argument with you, but to hold up to you the first three points of Christian experience, which begins at conversion, goes on to a pure heart, and then a death to sin, which delivers the soul from the nature assumed by the fall." He related his own experience of these states, and explained at length the Scriptural necessity of them, etc. She became very much troubled and said: "I believe all the truth you have spoken, but not the points; they greatly trouble me. What is their use, anyway?" He replied: "A pointless experience is but in the letter and can never change the nature; and without them the soul will strive to grow up to a perfect Christian by cultivating the graces of the Spirit, which is as impossible as it is to grow out noxious weeds

by cultivation. Without them where are your landmarks or foundation, and where can you point to a place or time when the truth was fulfilled in the heart or in the life?

"A pointless discourse gives a general impression, but benefits no one. The world is filled with such teaching and is drifting farther and farther from safety, with no positive marks to tell where they started from, what places they have stopped at or where they will land. You are in this general influence; you admit truths in the general and are unsaved by them; you are drifting in this undefined way and you are as likely to drift into Mormonism as any other ism, but you will never become saved unless by these points. I leave you perhaps never to see you again. I warn you that unless you reach these points by such changes as the belief of the truth will produce, you are a marked soul for awful delusions."

She was deeply moved, but in less than a year she became a member of the Oneida Community.

At another meeting was a sister who was converted young in life, became an influential member of the Methodist Episcopal church, and in after years at the Oak's Corners camp-meeting realized a pure heart, or sanctification, as it was called. She retained the evidence for some time, and then became greatly troubled

at the evils she still saw in her heart, and went to several preachers who were on the charge at different times and stated her trouble. "I feel I am in favor with God," she said, "for often the windows of heaven open and he pours out a blessing undeniable. I love his Word, but read there that 'out of the heart cometh that which defileth.' I find many wicked feelings come up from my heart which could not come from holiness, though I profess it. I cannot be shaken on what I have realized, and the last change was far greater than conversion, which was clear. I truly supposed I would never feel these things again, but I know they cannot dwell in heaven. I would believe I was fallen did I not have such marked tokens of his love. Can you tell me the cause of this, or what I can do?"

Her only instruction was that "she already enjoyed all there was in grace and she must *overcome* this evil nature." Several years passed and she heard of Mr. D. through an acquaintance to whom she related her trouble; and hearing he was to be present she went to this meeting, where he clearly defined the third state and those preceding it, appealing to the honesty of those who had realized the second change as proof of the truthfulness of the nature yet remaining after obtaining a pure heart.

Her heart bounded with joy as she saw the cause of all these evil feelings and committed herself to the doctrine he taught, though she knew it came in collision with the theology of the age. She finally came to the conclusion to take a final leave of the church and its doctrines, believing her own state should teach her something of her needs, and joined the new faith. She came here through difficulties at which a less determined soul would have faltered, and after being almost driven from home, persecuted and afflicted on every hand, she at last realized the desire of her heart and added her testimony to those who by a third change knew the power of this gospel to deliver the soul from the depraved nature.

## CHAPTER XV.

I desire to honor my heavenly Father by one more testimony to the world of my present condition and prospects. For several years my state has been one of great enjoyment; after passing through all the outward afflictions and disgrace possible under existing laws, and inward suffering great as could be borne by human frame, I came into a great plane of love and joy; not ecstatic, but deep and abiding. I feel such submission to the mind and will of God that whatever he wills for me I receive with thankfulness. Having been begotten by truth, *that* is my life and dependence; and as far as I have any knowledge, my all, for time and eternity, is given to God to be used, changed, or disposed of as he will, without any evasion or reservation. I have kept the covenant I made to obey him, and he has fulfilled his will in me. I love and trust him so well that I have no anxiety as to what will happen to me. My prospects of the future are so bright that death would at any time be welcomed as the gate to endless joys. If this be boasting, it is only in the cross of our Lord Jesus Christ,

as nothing but sin had I to give, and am but a sinner saved by grace.

I have learned that an unselfish soul shuns not to declare *all* the work of grace, yet is as pleased to say small as great things; is as happy to serve God in obscurity as before the great and wise; cannot be elated or depressed by God's dealings, and receives *all* conditions in life equally well.

In view of these great changes, I can but look with pity on those who have labored so hard for my ruin, feeling that with Joseph I can say: "Ye meant it for evil, but God meant it for good," leaving them in the hands of him who will reward every one according to their works.

I now come to the closing scene of this history. For more than two years previous to his death Mr. D. was admonished of its approach and often said: "I feel like a stranger here, not having any interest in anything on earth, and the time is drawing near when you will have to get along without me."

A year before his death he was under the doctor's care for several weeks, and thought perhaps his time had come to die, and rejoiced greatly at the prospect; but we all felt confident that his work was not yet done, and so it proved. He felt it was an admonition to set his house in order, and so regulated his temporal affairs.

He said: "This farm I have never considered mine. I received it providentially and have always felt that it belonged to the Lord; and to leave it to those who might be called legal heirs, yet are the enemies of God, would not be a fit ending of a life devoted to God. There are those who are without a home [mentioning especially three], who have forsaken all for this cause; they have obeyed that form of doctrine delivered unto them and are souls begotten through the Gospel, and Paul said of such: 'We are willing to impart unto them not the Gospel only, but our own souls also, because ye are dear unto us.'

"It is my wish that these be provided for and all worthy souls be given a cordial welcome here, whether in sickness or health. Let the meetings be continued as long as there are any to meet for worship, and whoever has the deed of the farm holds it with the understanding that this trust be faithfully complied with. If at any time the owner should find it impossible to execute this trust, I request that he transfer it to one, either male or female, by whom this can be carried out."

During the year he had unusual manifestations of grace, and seemed more and more detached from any interest here, and left the care of souls to those whom he was so soon to leave behind, while *his* mind seemed to dwell above.

A few weeks before his strength began to fail he realized the crowning grace of his experience in the chapter of Colossians beginning with these words: "If ye then be risen with Christ, set your affections on things above," etc. He saw a great light, and in describing it said: "You will mark that it reads "affection," and the meaning is that the affections have become affection, or that the many objects of love are centered into one. By passing through the regeneration first one and then another is lopped off by the crucifying process, until the spirit risen with Christ into newness of life, with but one affection left, is exhorted to 'set it on things above where Christ sitteth on the right hand of God.' Save in knowledge, this is a state of which you will never find the end, as its centre and circumference is the infinite One, who has so kindly opened the way from darkness to light, from sin to holiness. We started with nothing but a purpose to be saved, ignorant of any of God's ways or our own condition; we have been led on until his perfect will is done in us; and now I have nothing left on earth to which I cling. You who have been my care for so many years have fulfilled my joy, having become like minded to prove all the grace of God."

A short time after this he said to Mrs. D.: "I feel that I shall not be with you long." He

began to grow feeble and took to his bed. "I know not why I am in bed," he said to me. "I have not an ache or pain, do not feel bad anywhere, but am inclined to lie down, and as I am perfectly comfortable I stay here." A physician was called, but the medicines did not strengthen him. On one occasion he talked to the doctor of his faith and what a change it had wrought in him, and directed him to the Word as the only source of light, and after a few days said to him: "Doctor, if you could get a revelation from heaven you would know what ailed me," at which the doctor smiled and said: "You know *we* do not get our knowledge in that way."

He continued in much the same condition for four weeks; the physician said there were no signs of disease about him and nothing visible to prevent his recovery. He talked cheerfully to all who called, was always glad to hear of our spiritual prosperity, and continued to instruct us in our progress; looked as when in health he lay on the couch for an hour's rest, and we could not believe he was so near his end until on Tuesday morning, when his pulse was found beating too rapidly to be counted. The doctor said: "I can do no more for him; he probably will not live over twenty-four hours."

Mrs. D. received it very calmly, whose ex-

ample we tried to follow, but seeing our suppressed emotion Mr. D. said: "Has the doctor decided it for you?" I nodded a reply, and he said: "It is well; I have a few things left to do," and he arranged some minor details of business.

We immediately sent for those whom we knew he would desire to see, and asked his wish about sending for relatives or acquaintances. He replied: "Do not send for any but those who are the friends of the Lord; to the others I have done my full duty for forty years, and God's claims have been rejected. I prefer to die among those who have honored him."

We sat by the bed while he slept during the day and night, mournfully waiting the end; his countenance was as fresh and bright as in perfect health; he declined to eat, but often called for water, and though it was piercing cold weather, he wished his bed moved to the open door, saying: "Do not deny me the fresh air; it is now my only food."

In the morning he greeted Mr. V. with a cheerful smile, and said: "Where do you suppose I am? I am with Christ in God." He requested us to sing, which we did with much difficulty; but soon the blessing of God came with such power upon us that our mourning was turned into rejoicing, and we sang for joy. In the midst of it he said: "Now, can any of you

feel badly because I am to be taken first from the evil to come? If you can rejoice in this, I die content, not taking any of the world with me."

Then began a scene I am utterly unable to describe; for four days he talked at intervals, often a whole hour or more at a time; and once for five hours without cessation. Often, day or night, we would all be called to his side, and listened eagerly to the gracious words that came from his lips. He had never said but little of his joys, as his life was devoted to suffering in behalf of others; but now he shouted praise and glory to God and was as he said, "inexpressibly happy." This blessing continued to a greater or less extent while he lived.

I have not space to relate all he said during that time, but will give a few extracts from the main points of which he spoke. He reviewed his experience from its beginning, and said: "God sent me into the world to contend for a great principle, and in looking my life all over, if I have anything to regret it is that I have not been more radical, and could I begin my life now I would oppose more decidedly than I ever have the false profession in the different churches. There is no choice among them; they are one in spirit, and God's curse is upon the whole. I warn you all with my dying voice not to give any countenance to them, as if you

do you secure the mark of the Beast, and will fail of coming up to the great bar without spot or wrinkle or any such thing."

He spoke for some time of the outward affliction he had passed through from different causes, and added: "There are few who think more of a good name than I once did; and even in my wicked days I loved morality and strove to be above reproach, but the world will love *only* its own; and as I became separated from it I received its hatred as did my Master, and I can safely say there could nothing more be said than has been to defame and slander me. I can claim the truth, that 'all manner of evil has been said of me falsely for Christ's sake,' and I now rejoice and am glad, for great is my reward in heaven. Do not concern yourselves about those persons who have done all that the evil one could inspire them to do against me. Their time will come *soon* enough and last *long* enough; they have rejoiced when I mourned; now my rejoicing has begun and I already feel the victory over death, hell, and the grave, and will soon be where all tears are wiped from all eyes, and the greatest joy of all is, it is but the beginning of an unending state. Notwithstanding all that has been done and all who have proved unfaithful to this cause, yet I have more to bury me than the Savior had, and am glad to have you with me to the last."

He gave advice to each as to their course in life with a wisdom not understood until after years; exhorted the strong to care for the weak; to communicate with each other on all important matters, so that the light of one might help the other, and urged us to keep the unity of the faith and the fellowship of the spirit, saying: "Satan cannot destroy you unless he first divide; and if you lose the love, all the other graces will not keep you; and should there be any jars among you, bring it all out to the light of truth, and by that let all your decisions be made."

He manifested the greatest affection for Mrs. D., and charged us with her care through life, and taking her in his arms he said: "You and I have lived together for over fifty years; when you saw your unsaved condition I was thankful, and when you became saved I greatly rejoiced. It had been one of the charges against me that you were not with me; it cannot be so said truthfully now. I die feeling we will not long be separated. An effort will be made to win you back, but you are too fully committed to be influenced now. I have provided every comfort for your few remaining years, and you know you can trust those with whom I leave you; you will make a home for those I have mentioned, and while you live continue the meetings that have been held so long in our

house, and where souls may still be benefited.' He gave minute directions as to every part of his funeral, requested that the undertaker provide the bearers, selected the spot for his burial and the hymn to be sung, which was :

"Who are these arrayed in white?" etc.

Then turning to Mr. V., he said: "You can say a *few words* and make a short prayer." Then, as he saw the expression on Mr. V.'s countenance, he continued: "I know you feel some as Moses did, who was slow of speech; but it is no time for oratory and I desire no eulogy; the more simple it is the better it will be. Many unkind remarks will follow the exercises, but do as I request and God's blessing will be upon it; having which, do not regard what the world says."

Sunday morning he asked with a smile: "Do you know the resurrection anthem?" I could not think what he meant, and waited a moment, when he said: "'Christ the Lord is risen to-day; sing it, and go on with the meeting as usual.'" He manifested great joy while we were singing, but slept during the remaining exercises. During the day he said to me: "If you see me when I am about to go sing 'Thou sweet gliding Kedron,'" a hymn of which he had been especially fond for a year. After that he spoke but little, once saying: "When I cannot speak, I will raise my hands in praise

to God," which he often did, raising his eyes heavenward and his countenance beaming with joy.

Monday night it became evident his end was near; his countenance changed for the first, and he began to breathe with difficulty, until Tuesday at noon the end came; half an hour before this we sang the hymn as he requested, to which he nodded response, and especially so at the verse,

"How damp were the vapors  
That fell on his head !  
How hard was his pillow !  
How humble his bed !"

He gave the last sign of consciousness as we sang,

"The triumph of sorrow,  
The triumph of love."

After being given up to die in a few hours, he had lived eight days, had not tasted food, and had spent hours in talking, that would have exhausted one in full strength, without hoarseness or showing any signs of fatigue, being miraculously strengthened for this final testimony to those to whom for so many years he had declared the everlasting Gospel. None who were there during that week can ever forget the glory which beamed on his countenance and the divine power with which he was clothed as he explained the Scriptures, related his long experience, and exhorted us who were there to

steadfastness in the faith, his only support. Had there been anything lacking to convince us that his position was in all things owned and approved by God, what was here seen and heard for eight days would have supplied it.

All his arrangements were carried out to the letter, and as the earth fell upon his plain coffin, I heard a voice above me say, "It is well done." In conclusion I would say, living, dying, he contended against everything but truth; and the fruit of his labor still exists in the hearts of some, who received the Gospel he taught; they live in the enjoyment of it, and are patiently waiting to join him on the other shore; and there will be a little company from this place whom he can present to the Father and say, "Here am I and the children thou gavest me." Though the principles for which he contended have been many times crushed to the earth, they have always risen to the help of any honest soul who turned to the Word for light, and in the end every saved soul gathered from the long ages of time will have been redeemed by the very doctrines he taught, and will unite in the song of praise to "Him who died to open up the *one right way*."



Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: May 2006

**Preservation Technologies**  
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive  
Cranberry Township, PA 16066  
(724) 779-2111

1857

LIBRARY OF CONGRESS



0 017 730 907 2